“12 And this shall be the plague where-with the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gath-ered together, gold, and silver, and ap-parel, in great abundance.”

ZECHARIAH 14:12-14

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E = mc² AND THE JEWISH AGENDA

CHRISTOPHER JON BJERKNES

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Christopher Jon Bjerknes

$E = mc^2$

AND THE

JEWISH AGENDA

A DIRE WARNING TO HUMANITY

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1 JEWS AND THE BOMB: THE THREAT OF EXTINCTION

Jews have been heavily involved in the development, deployment, use and proliferation of atomic and nuclear bombs, as well as depleted uranium munitions. Jews created and managed the Soviet Union and established the system of Mutually Assured Destruction between America and the Soviets, which has pitted Whites against each other at a time when Whites, if united, could rule the planet with absolute authority. Instead of the hegemony of the White Race, the Jews covertly rule the world by threatening to extinguish life on planet Earth. Jewish messianic prophecies call upon the Jews to destroy mankind and the Earth, and nuclear weapons provide the means to do so.

> "They [the Jews] are, all of them, born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would not some day become deadly to the human race."—VOLTAIRE[1]

> "A more bloodthirsty and vindictive race has never seen the light of day. They [the Jews] regard themselves as the Chosen of the Lord and believe they are destined to annihilate and torture all Gentiles. The first and foremost task they expect their Messiah to accomplish is that he shall murder and slay all human beings with his sword. From the very earliest days they have undertaken all in their power to practically demonstrate this to the Christians and have continued to do so whenever they could."—MARTIN LUTHER[2]

> "Righteous Unite! Better destruction of the world than a wicked world!"–Rabbi Michael Higger[3]

1.1 Introduction

Israeli historian Martin van Creveld stated on 31 January 2003,

> "We possess several hundred atomic warheads and rockets and

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> can launch them at targets in all directions, perhaps even at Rome. Most European capitals are targets for our air force. Let me quote General Moshe Dayan: 'Israel must be like a mad dog, too dangerous to bother.' I consider it all hopeless at this point. We shall have to try to prevent things from coming to that, if at all possible. Our armed forces, however, are not the thirtieth strongest in the world, but rather the second or third. We have the capability to take the world down with us. And I can assure you that that will happen before Israel goes under."[4]

United States President Harry S. Truman wrote,

> "The Jews, I find, are very, very selfish. They care not how many Estonians, Latvians, Finns, Poles, Yugoslavs or Greeks get murdered or mistreated as D[isplaced] P[ersons] as long as the Jews get special treatment. Yet when they have power, physical, financial or political neither Hitler nor Stalin has anything on them for cruelty or mistreatment to the underdog. Put an underdog on top and it makes no difference whether his name is Russian, Jewish, Negro, Management, Labor, Mormon, Baptist he goes haywire. I've found very, very few who remember their past condition when prosperity comes."

The jewish people have been so consistently bloodthirsty throughout their entire recorded history, that many of history's greatest minds have thought of the Jews as a race of vampires possessed of the deadliest evil ever to confront humanity. Nation after nation has expelled the Jews, because the Jews generally subvert their host nations and force them into debt, war and ruin. Judaism instructs the Jews to exterminate humankind after first having conquered the world.

The Jews have always prayed for the day to come when they will destroy the Gentiles and steal all of the gold and silver from their host nations. The Old Testament book of *Zechariah* 14:12-14, states a prophecy which foreshadows a Jewish nuclear attack on the human race,

> "12 And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them;

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> and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

The Jews plan to accomplish their messianic goals by means of the system of Mutually Assured Destruction, which they created when the treacherous Jews Julius and Ethel Rosenberg gave the Soviets America's atomic bomb secrets. Had these Jews not betrayed, America could have put an end to the Jews plans to exterminate humanity, and could have prevented the horrors of the Soviet Union and Communist China which occurred after World War II. There would have been no Cold War, communism would have been stopped, America would not have fought the Korean War or the Vietnam War, and the terror of the Khmer Rouge would not have taken place. Such were the gifts these communist Jewish traitors gave to the world.

Roman senator and historian Tacitus said of the Jews—among other things,

> "Most writers, however, agree in stating that once a disease, which horribly disfigured the body, broke out over Egypt; that king Bocchoris, seeking a remedy, consulted the oracle of Hammon, and was bidden to cleanse his realm, and to convey into some foreign land this race detested by the gods. The people, who had been collected after diligent search, finding themselves left in a desert, sat for the most part in a stupor of grief, till one of the exiles, Moyses by name, warned them not to look for any relief from God or man, forsaken as they were of both, but to trust to themselves, taking for their heaven-sent leader that man who should first help them to be quit of their present misery."[5]

Tacitus addressed the genocidal religion of Judaism,

> "5. This worship, however introduced, is upheld by its antiquity; all their other customs, which are at once perverse and disgusting, owe their strength to their very badness. The most degraded out of other races, scorning their national beliefs, brought to them their contributions and presents. This augmented the wealth of the Jews, as also did the fact, that

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among themselves they are inflexibly honest and ever ready to shew compassion, though they regard the rest of mankind with all the hatred of enemies. They sit apart at meals, they sleep apart, and though, as a nation, they are singularly prone to lust, they abstain from intercourse with foreign women; among themselves nothing is unlawful. Circumcision was adopted by them as a mark of difference from other men. Those who come over to their religion adopt the practice, and have this lesson first instilled into them, to despise all gods, to disown their country, and set at nought parents, children, and brethren. Still they provide for the increase of their numbers. It is a crime among them to kill any newly-born infant. They hold that the souls of all who perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death. They are wont to bury rather than to burn their dead, following in this the Egyptian custom; they bestow the same care on the dead, and they hold the same belief about the lower world. Quite different is their faith about things divine. The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honour to our Emperors. From the fact, however, that their priests used to chant to the music of flutes and cymbals, and to wear garlands of ivy, and that a golden vine was found in the temple, some have thought that they worshiped father Liber, the conqueror of the East, though their institutions do not by any means harmonize with the theory; for Liber established a festive and cheerful worship, while the Jewish religion is tasteless and mean."[6]

Tacitus was familiar with the Old Testament which is filled with stories of mass murder and of genocides allegedly sanctioned—insisted upon—perpetrated—by the god of the Jews. King David, a great hero of the work, was a treacherous murderer and adulterer. It is truly a brutal and bloody religious mythology which compels the Jews to mass murder all of humanity. The Hebrew Bible is largely a fabricated and horrific[7]

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history of racism, misogyny, martyrdom, world domination, slavery, rape, genocide, infanticide, cannibalism and human sacrifice, *and the prophesied extermination of humanity and destruction of the Earth*.[8]

Most Gentiles falsely believe that Judaism begins and ends with the Old Testament. Jews, however, base the majority of their beliefs upon the cryptic talmud and mystic cabalah, writings which are largely kept secret from the Gentiles and which are generally only published in sanitized translations which mask the Jew's seething hatred of humanity and the Jews' genocidal aspirations for world rule and the extermination of the Gentiles. So fearful were the Jews that the Gentiles might learn of their plans to genocide them, the Jews kept their beliefs hidden as part of an occult oral tradition for untold ages, not daring to write them down for fear of retaliation and the preemptive slaughter of the Jews.

The disgustingly low level of the talmud is vividly displayed by the learned rabbis' commentary condoning pedophilia in the *Babylonian Talmud*, Tractate Kethuboth, folios 11*a* and 11*b*, where the wise men of blessed memory discuss their conclusion that a girl under the age of three who has sexual intercourse with a grown man can later lawfully claim to be a virgin for the purposes of marriage, because her hymen will have since grown back. According to these religious jewish leaders who are greatly admired by the Jews, a grown woman who fornicates with a prepubescent boy can likewise claim to be a virgin. *Kethuboth* 11*b*,

> "A small boy who has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood. [*Footnote:* Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood.] [***] It means[5] this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,[*Footnote:* Lit., 'here', that is, less than three years old.] it is as if one puts the finger into the eye;[*Footnote:* I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45*a*.] but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,'"[9]

Sanhedrin 69*a* states that a girl of three years and one day can enter marriage if an adult male rapes her, and that she can be passed to her husband's brother, should her husband die, by his having raped her,

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> "A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabited with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*,] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. If she married a priest, she may eat of *terumah;* if any unfit person cohabits with her, he disqualifies her from the priesthood. If any of the forbidden degrees had intercourse with her, they are executed on her account, but she is exempt.[3] [69*b*] But why so: may she not prove to be barren, her husband not having married her on such a condition?[5] Hence it must be that we take into account only the majority, and the majority of women are not constitutionally barren! No. The penalty incurred on her account is a sacrifice, [but not death]. But it is explicitly stated, 'They are executed on her account?'—That refers to incest by her father. But the statement is, If *any* of the forbidden degrees had intercourse with her?[6]—Hence this [Mishnah] refers to a husband who explicitly accepted her under all conditions."[10]

Shabbath 133 commands a mohel who performs a circumcision on a baby boy to suck on the wounded penis with his mouth and draw blood into his mouth—a process referred to as *metzitzah b'peh*. This tradition continues to this day and may result in the transmission of the herpes virus and other diseases from the mohel to the baby, as has often occurred.[11] *Shabbath* 133*a* states,

> "*MISHNAH*. WE PERFORM ALL THE REQUIREMENTS OF CIRCUMCISION ON THE SABBATH. WE CIRCUMCISE,[1] UNCOVER [THE CORONA],[2] SUCK [THE WOUND],[3] AND PLACE A COMPRESS AND CUMMIN UPON IT.[4] IF ONE DID NOT CRUSH [THE CUMMIN] ON THE EVE OF THE SABBATH, HE MUST CHEW [IT] WITH HIS TEETH AND APPLY [IT TO THE WOUND]; IF HE DID NOT BEAT UP WINE AND OIL ON THE EVE OF THE SABBATH,[5] EACH MUST BE APPLIED SEPARATELY. WE MAY NOT MAKE A HALUK[6] FOR IT IN THE FIRST PLACE, BUT MUST WRAP A RAG ABOUT IT. IF THIS WAS NOT PREPARED FROM THE EVE OF THE SABBATH, ONE WINDS IT ABOUT HIS FINGER[7] AND BRINGS IT, AND EVEN THROUGH ANOTHER COURTYARD."[12]

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Shabbath 133*b* states,

> "WE SUCK OUT, etc. R. Papa said: If a surgeon does not suck [the WOUND], it is dangerous and he is dismissed. It is obvious? Since we desecrate the Sabbath for it, it is dangerous?[6]—You might say that this blood is stored up, therefore he informs us that it is the result of a wound, and it is like a bandage and cummin: just as when one does not apply a bandage and cummin there is danger, so here too if one does not do it there is danger.[7]"[13]

The Jewish Encyclopedia in its article "Circumcision" states,

> "**Mezizah:** By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the operation, except as to the control of the bleeding and the dressing of the wound."[14]

The talmud contains numerous obvious lies and fables, as the renowned authority on Judaism Johannes Buxtorf pointed out.[15] Yet, the Jews have never repudiated any of their religious creed, or its call for the extermination of the Gentiles. On the contrary, Judaism has become increasingly hateful and vile over the course of its 2,500 year history and the Jews offer no apology. They believe they are the chosen people and all others must serve them, face their judgement and then perish from existence. Their hatred for Gentiles only increases with each generation.

Instead of repudiating their ancient beliefs and changing their wicked ways, the Jews scapegoat the Gentiles for Jewish hatred and call it "anti-Semitism" when anyone dares to defend us against the relentless jewish attack on human life and human dignity. They glory in the fact that their hatred of non-Jews inspires a reciprocal hatred of Jews, which prevents the Jews from assimilating into normal societies. Their religion compels them to live apart from humanity and destroy it.

In their messianic quest to take Palestine from the Palestinians and destroy any and all independent Gentile rule, the Jews instigated both world wars which took 100 million lives, the Armenian genocide that butchered 1.5 million Armenians, the Holodomor which slaughtered 11 million Ukrainians, and through jewish communism mass murdered well

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over 150 million human beings. All of which corpses pale in comparison to the Jews' open threat to unleash nuclear bombs that will end all human life, which they refer to as the "Samson Option".

The Jews have repeatedly brought Muslims into Europe in hopes of destroying Whites and Christianity. They openly state that they will breed us out of existence, if they cannot outright mass murder us first. Falsely declaring that we enjoy "White privilege" in our homelands, they import non-Whites by the hundreds of millions into our countries in the name of multiculturalism, which is meant to eradicate us. All this while they truly enjoy jewish privilege which makes it illegal to refute their lies and speak out in defense of our race, and which entitles them to absolute segregation as a religious duty.

Jews led the drive to build an atom bomb in the United States in hopes of using it to genocide the Germans. Then, the Jews betrayed the United States and gave the technology to their communist cohorts in the Soviet Union, which workers' paradise the Jews created in the first place in order to enslave the White Race in fulfilment of the messianic vision that every Jew should enjoy the privilege of owning 2,300 Gentile slaves. *Zechariah* 8:23:

> "Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Based upon this Old Testament passage, Jews believe they are each entitled to 2,800 Gentile slaves. *Cf. The Babylonian Talmud*, Tractate Shabbath, Folio 32b:

> "Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc."[16]

Over the subsequent decades after the Rosenberg Jews betrayed us, disloyal Jewish spies, including Jonathan Pollard, continued to betray American secrets to Israel and the Soviet Union, as well as communist China, Pakistan and India, all in the hopes of causing as much chaos,

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mayhem and horror they could manage.

The Jews' system of Mutually Assured Destruction pits the White Race against itself, leaving the Jews masters of the world with the imminent threat of global death dancing on a hair trigger touched by a jewish finger. If united, the White Race could instead operate under a system of Mutually Assured Preservation and maintain hegemony over the world.

Jewish Prime Minister of Great Britain warned the British of the ill effects of race mixing and the subversion of undermining their own best interests in favor of other races.

Disraeli wrote in 1852 in his *Lord George Bentinck: A Political Biography*, Chapter 24, Third Revised Edition, Colburn, (1852), pp. 482-507, at 491-497,

> "But having made this full admission of the partial degradation of the Jewish race, we are not prepared to agree that this limited degeneracy is any justification of the prejudices and persecution which originated in barbarous or mediæval superstitions. On the contrary, viewing the influence of the Jewish race upon the modern communities, without any reference to the past history or the future promises of Israel, dismissing from our minds and memories, if indeed that be possible, all that the Hebrews have done in the olden time for man, and all which it may be their destiny yet to fulfil, we hold that instead of being an object of aversion, they should receive all that honour and favour from the northern and western races which, in civilised and refined nations, should be the lot of those who charm the public taste and elevate the public feeling. We hesitate not to say that there is no race at this present, and following in this only the example of a long period, that so much delights, and fascinates, and elevates, and ennobles Europe, as the Jewish.
>
> We dwell not on the fact, that the most admirable artists of the drama have been and still are of the Hebrew race: or, that the most entrancing singers, graceful dancers, and exquisite musicians, are sons and daughters of Israel: though this were much. But these brilliant accessories are forgotten in the sublimer claim.
>
> It seems that the only means by which in these modern times we are permitted to develop the beautiful is music. It would appear definitively settled that excellence in the plastic arts is the

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privilege of the earlier ages of the world. All that is now produced in this respect is mimetic, and, at the best, the skilful adaptation of traditional methods. The creative faculty of modern man seems by an irresistible law at work on the virgin soil of science, daily increasing by its inventions our command over nature, and multiplying the material happiness of man. But the happiness of man is not merely material. Were it not for music, we might in these days say, the beautiful is dead. Music seems to be the only means of creating the beautiful in which we not only equal but in all probability greatly excel the ancients. The music of modern Europe ranks with the transcendent creations of human genius; the poetry, the statues, the temples of Greece. It produces and represents as they did whatever is most beautiful in the spirit of man, and often expresses what is most profound. And who are the great composers, who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who by the favour of the Most High have done more with less means even than the Athenians.

Forty years ago—not a longer period than the children of Israel were wandering in the desert—the two most dishonoured races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity: their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; they both built a famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration. Athens has been sacked oftener than Jerusalem, and oftener rased to the ground; but the Athenians have escaped expatriation, which is purely an oriental custom. The sufferings of the Jews however have been infinitely more prolonged and varied than those of the Athenians. The Greek nevertheless appears exhausted. The creative genius of Israel on the contrary never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres or the choral voices of solemn temples yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew.

We have shown that the theological prejudice against the Jews has no foundation, historical or doctrinal; we have shown

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that the social prejudice, originating in the theological but sustained by superficial observations irrespective of religious prejudice, is still more unjust, and that no existing race is so much entitled to the esteem and gratitude of society as the Hebrew. It remains for us to notice the injurious consequences to European society of the course pursued by the communities of this race, and this view of the subject leads us to considerations which it would become existing statesmen to ponder.

The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favourable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and unfortunately prospering in most. All which proves, that it is in vain for man to attempt to baffle the inexorable law of nature which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

But the influence of a great race will be felt; its greatness does not depend upon its numbers, otherwise the English would not have vanquished the Chinese, nor would the Aztecs have been overthrown by Cortez and a handful of Goths. That greatness results from its organisation, the consequences of which are shown in its energy and enterprise, in the strength of its will and the fertility of its brain. Let us observe what should be the influence of the Jews, and then ascertain how it is exercised. The Jewish race connects the modern populations with the early ages of the world, when the relations of the Creator with the created were more intimate than in these days, when angels visited the earth, and God himself even spoke with man. The Jews represent the Semitic principle; all that is

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spiritual in our nature. They are the trustees of tradition, and the conservators of the religious element. They are a living and the most striking evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man. The particular equality of a particular race is a matter of municipal arrangement, and depends entirely on political considerations and circumstances; but the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. What would be the consequences on the great Anglo-Saxon republic, for example, were its citizens to secede from their sound principle of reserve, and mingle with their negro and coloured populations? In the course of time they would become so deteriorated that their states would probably be reconquered and regained by the aborigines whom they have expelled, and who would then be their superiors. But though nature will never ultimately permit this theory of natural equality to be practised, the preaching of this dogma has already caused much mischief, and may occasion much more. The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man. They have also another characteristic, the faculty of acquisition. Although the European laws have endeavoured to prevent their obtaining property, they have nevertheless become remarkable for their accumulated wealth. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy; and it should be the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of existing society."

1.2 The MAD SYSTEM versus MAP to HEGEMONY, and the "Samson Option"

The Old Testament teaches Jews to pit non-jewish brother against brother in fratricidal wars, wars which will leave the only Jews standing as rulers of the Earth. *Haggai* 2:22 states:

> "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their

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riders shall come down, every one by the sword of his brother."

The Jewish myth of Esau and Jacob iterated in the Old Testament book of *Genesis* teaches the Jews to use trickery to fool the Gentiles into serving the Jews and acting as their soldiers to slaughter and maim other Gentiles. For Jews, Esau represents the Gentiles, and Jacob represents the Jews. Jews regularly refer to Gentiles as "Esau" and Jews, as "Jacob". Esau is cursed to serve Jacob as his slave and his soldier.

The cabalistic *Zohar* Volume I, page 160a says:

> "Rabbi Jehuda said to him [Rabbi Chezkia]: 'He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them.' Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, 'By wise counsel thou shalt war against them' (Proverbs, ch. 24, 6). By what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau—by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them."

Waging war on the Gentiles by means of deceit is the motto of the Israeli Mossad, which spy network and assassination squad spans the globe. Former Mossad agent Victor Ostrovsky wrote two books revealing these practices by the Mossad, *By Way of Deception* and *The Other Side of Deception*.

The Old Testament book of *Micah* 5:8 states,

> "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The *Zohar* I, 25*a*-25*b*, states that peoples other than the Jews will be exterminated when the Jews form a state in Palestine,

> "But as '*tohu* and *bohu*' gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for

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against Amalek the oath was taken that 'the Lord will have war against Amalek from generation to generation' (Ex. XVII, 16)."[17]

Amalek and Esau are seen as the genetic and reincarnate spirit of Cain who slew Abel. I *Enoch* 22:7, states that the spirit of Abel prays for the extermination of the seed of Cain:

> "And he answered and said to me, saying: 'That is the spirit that proceeded from Abel, whom his brother Cain slew; and it laments on his account till his seed is destroyed from the face of the earth and his seed disappear from among the seed of men.'"[18]

Genesis 3:14-15 implies that Eve and the serpent which tempted Eve had a son, Cain who slew Abel. The *Babylonian Talmud*, Tractate Yebamoth 103b states that serpent infused Eve with lust when they copulated. The Jews were supposedly cleansed of this lust infused into Eve by the serpent, on Mount Sinai (*Babylonian Talmud*: Tractate Abodah Zarah, folio 22b; Tractate Shabbath, folios 145b-146a). Yebamoth 63*a* states that Adam had intercourse with all animals and beasts, but only derived satisfaction from Eve.

Being small in number and gross in bloodlust, the Jews have always used the subversion of heads of state, religion, and control of the press and money markets, to pit Gentile nation against Gentile nation, and Gentile leaders against their own peoples. The Jews have kept the gates of the temple of Janus, and of hell, open for at least 2,500 years of continuous war at their behest and through their instigation.

These are ancient Jewish tactics. The Old Testament book of *Esther* describes how crypto-Jews gain the authority of the State by means of pretending to be Gentiles, and use the power of the Gentile State to genocide the citizens of that same State. It is by way of deception that the Jews wage war to this day.

Consider this excerpt from a 26 May 1955 entry in former Prime Minister of Israel Moshe Sheratt's personal diary,

> "The conclusions from Dayan's words are clear: This State has no international obligations, no economic problems, the question of peace is nonexistent. . . . It must calculate its steps narrow-mindedly and live on its sword. It must see the sword as the main, if not the only, instrument with which to keep its morale high and to retain its moral tension. Toward this end it may, no—it must—invent dangers, and to do this it must adopt the

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> method of provocation-and-revenge. . . . And above all—let us hope for a new war with the Arab countries, so that we may finally get rid of our troubles and acquire our space. (Such a slip of the tongue: Ben Gurion himself said that it would be worth while to pay an Arab a million pounds to start a war.) (26 May 1955, 1021)"[19]

In an article entitled "The Jews", *The Knickerbocker; or New York Monthly Magazine*, Volume 53, Number 1, (January, 1859), pp. 41-51, at 44-45, the author wrote,

> "Yet the Jews of the Ottoman Empire, notwithstanding their degradation, exhibit a certain intellectual tendency. They live in an ideal world, frivolous and superstitious though it be. The Jew who fills the lowest offices, who deals out *raki* all day long to drunken Greeks, who trades in old nails, and to whose sordid soul the very piastres he bandies have imparted their copper haze, finds his chief delight in mental pursuits. Seated by a taper in his dingy cabin, he spends the long hours of the night in poring over the Zohar, the Chaldaic book of the magic Cabala, or, with enthusiastic delight, plunges into the mystical commentaries on the Talmud, seeking to unravel their quaint traditions and sophistries, and attempting, like the astrologers and alchymists, to divine the secrets and command the powers of Nature. 'The humble dealer, who hawks some article of clothing or some old piece of furniture about the streets; the obsequious mass of animated filth and rags which approaches to obtrude offers of service on the passing traveller, is perhaps deeply versed in Talmudic lore, or aspiring, in nightly vigils, to read into futurity, to command the elements, and acquire invisibility.' Thus wisdom is preferred to wealth, and a Rothschild would reject a family alliance with a Christian prince to form one with the humblest of his tribe who is learned in Hebrew lore.
>
> The Jew of the old world, has his revenge:
>
> 'THE pound of flesh which I demand of him
> Is dearly bought, is mine, and I will have it.'

Furnishing the hated Gentiles with the means of waging exterminating wars, he beholds, exultingly, in the fields of

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> slaughtered victims a bloody satisfaction of his 'lodged hate' and 'certain loathing,' more gratifying even than the golden Four-per-cents on his princely loans. Of like significance is the fact that in many parts of the world the despised Jews claim as their own the possessions of the Gentiles, among whom they dwell. Thus the squalid *Yeslir*, living in the Jews' quarter of Balata or Haskeni, and even more despised than the unbelieving dogs of Christians, traffics secretly in the estates, the palaces and the villages of the great Beys and Pachas, who would regard his touch as pollution. What, apparently, can be more absurd? Yet these assumed possessions, far more valuable, in fact, than the best 'estates in Spain,' are bought and sold for money, and inherited from generation to generation."

A philo-Semitic article entitled "The Jews in the United States", *The World's Work*, Volume 11, Number 3, (January, 1906), pp. 7030-7031; stated,

> "In European capitals there are Hebrew bankers who dictate certain international relations because they hold the purse-strings of governments; and every European country owes much to the men of great genius that the race has contributed to the arts and to statecraft."

Jews love war. They use it as a means of profit, of weakening humanity, of preparing the way for revolution, and in order to create chaos so that they can engineer new societies to their benefit, hellish societies like the Soviet Union.

William Winwood Reade published an influential book which applied Darwinist principles to history, *The Martyrdom of Man*, Trübner & Co., London, (1872). This work influenced Cecil John Rhodes, among many others, and foreshadowed the concept of Mutually Assured Destruction the Jews put into practice, whereby one nation with nuclear weapons dare not attack another nation with nuclear weapons for fear of mutual annihilation, which very real threat and possibility hangs over the head of mankind

> "Thus war will, for long years yet to come, be required to prepare the way for freedom and progress in the East; and in Europe itself, it is not probable that war will ever absolutely cease until science discovers some destroying force, so simple

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> in its administration, so horrible in its effects, that all art, all gallantry, will be at an end, and battles will be massacres which the feelings of mankind will be unable to endure."

The same principle of assured mutual destruction, with which we are all too familiar in this age of nuclear weapons, had already appeared in the highly popular writings of Edward Bulwer-Lytton. In *The Coming Race*, Lord Lytton wrote, at least as early as 1848,

> "But the effects of the alleged discovery of the means to direct the more terrible force of vril were chiefly remarkable in their influence upon social polity. As these effects became familiarly known and skillfully administered, war between the Vril-discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone, but with the cessation of war other effects bearing upon the social state soon became apparent. Man was so completely at the mercy of man, each whom he encountered being able, if so willing, to slay him on the instant, that all notions of government by force gradually vanished from political systems and forms of law. It is only by force that vast communities, dispersed through great distances of space, can be kept together; but now there was no longer either the necessity of self-preservation or the pride of aggrandizement to make one State desire to preponderate in population over another."[20]

Henri de Saint-Simon[21] predicted the end of war due to the destructive force of modern technologies, in the early 1800's. He also argued for a United Nations, a world government, and a socialistic world in which science liberated mankind. His concepts were derivative of Francis Bacon's Seventeenth Century work, *New Atlantis*, which in turn is derivative of Campanella's *Civitas Solis* and Sir Thomas More's *Utopia*—all these Utopian works, including also Cicero's *De Republica* and Augustine's *City of God*, deriving from Plato's description of Atlantis in his *Timæus*, and Plato's *Republic*.

It is interesting to note that Saint Simon of Trent was a young

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Christian boy who was murdered on 21 March 1475. It was alleged that a group of Rabbis had ritually murdered the boy in order to ridicule Christ and use the boy's blood in the matzoh for Passover. He was made a Saint and became one of the most popular Saints in history.

In 1913, H. G. Wells crafted a novel which envisioned many of the events which later took place in the First World War and in the Second World War. This novel was titled, *The World Set Free: A Story of Mankind*, Macmillan, London, (1914); also published in Leipzig, Germany, by B. Tauchnitz.

Wells' story tells of a "world war" which ends when "atomic bombs" fall and a "world government" is formed. Wells later published *The Open Conspiracy; Blue Prints for a World Revolution*, V. Gollancz Ltd., London, (1928); and several other related works.[22]

H. G. Wells' book inspired rabbi Michael Higger to publish a depiction of the rabbinical "Utopia" Zionists had planned for their domination of the Earth entitled: *The Jewish Utopia*, Lord Baltimore Press, Baltimore, (1932). *The Jewish Utopia* describes Jewish world rule, the lowly status of Gentiles and the joyful extermination of all who will not bow down to the Jews. Higger heavily annotated his books with references to jewish religious literature and no doubt knew of what he wrote. He laid bare the Jews' intent to eradicate us.

The Jews' system of Mutually Assured Destruction has done anything but brought peace. Instead, and by design, it has resulted in perpetual war with the world of Gentiles left powerless to stop the wars for fear the Jews will unleash a nuclear holocaust.

There is nothing new about the "fear of the Jews" and the crippling effects it has on otherwise normal societies. Even the disciples of Jesus Christ are said to have feared Jewish tribalism and Jewish religious intolerance, for example *John* 7:1 tells that,

> "After these *things* Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

John 7:13 states:

> "Howbeit no *man* spake openly of him for fear of the Jews."

John 19:38 states:

> "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might

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take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus."

John 20:19 states:

"Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you."

Cicero's *Pro Flaccus*, Chapter 28, states,

"XXVIII. The next thing is that charge about the Jewish gold. And this, forsooth, is the reason why this cause is pleaded near the steps of Aurelius. It is on account of this charge, O Lælius, that this place and that mob has been selected by you. You know how numerous that crowd is, how great is its unanimity, and of what weight it is in the popular assemblies. I will speak in a low voice, just so as to let the judges hear me. For men are not wanting who would be glad to excite that people against me and against every eminent man; and I will not assist them and enable them to do so more easily. As gold, under pretence of being given to the Jews, was accustomed every year to be exported out of Italy and all the provinces to Jerusalem, Flaccus issued an edict establishing a law that it should not be lawful for gold to be exported out of Asia. And who is there, O judges, who cannot honestly praise this measure? The senate had often decided, and when I was consul it came to a most solemn resolution that gold ought not to be exported. But to resist this barbarous superstition were an act of dignity, to despise the multitude of Jews, which at times was most unruly in the assemblies in defence of the interests of the republic, was an act of the greatest wisdom. 'But Cnæus Pompeius, after he had taken Jerusalem, though he was a conqueror, touched nothing which was in that temple.' In the first place, he acted wisely, as he did in many other instances, in leaving no room for his detractors to say anything against him, in a city so prone to suspicion and to evil speaking. For I do not suppose that the religion of the Jews, our enemies, was any obstacle to that most illustrious general, but that he was hindered by his own modesty. Where then is the guilt? Since you nowhere impute any theft to us, since you approve of the edict, and

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> confess that it was passed in due form, and do not deny that the gold was openly sought for and produced, the facts of the case themselves show that the business was executed by the instrumentality of men of the highest character. There was a hundredweight of gold, more or less, openly seized at Apamea, and weighed out in the forum at the feet of the prætor, by Sextus Cæsius, a Roman knight, a most excellent and upright man; twenty pounds weight or a little more were seized at Laodicea, by Lucius Peducæus, who is here in court, one of our judges; some was seized also at Adramyttium, by Cnæus Domitius, the lieutenant, and a small quantity at Pergamus. The amount of the gold is known; the gold is in the treasury; no theft is imputed to him; but it is attempted to render him unpopular. The speaker turns away from the judges, and addresses himself to the surrounding multitude. Each city, O Lælius, has its own peculiar religion; we have ours. While Jerusalem was flourishing, and while the Jews were in a peaceful state, still the religious ceremonies and observances of that people were very much at variance with the splendour of this empire, and the dignity of our name, and the institutions of our ancestors. And they are the more odious to us now, because that nation has shown by arms what were its feelings towards our supremacy. How dear it was to the immortal gods is proved by its having been defeated, by its revenues having been farmed out to our contractors, by its being reduced to a state of subjection."[23]

United States Army Captain Montgomery Schuyler reported on 1 March 1919,

> "It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning guided and controlled by Russian Jews of the greasiest type[.]"[24]

Racist and genocidal Jew Albert Einstein used his fame to promote communistic world government and zionism. Einstein believed the Japanese deserved to be attacked with atomic bombs, and would have been overjoyed if all Germans had perished under a storm of them. Communism with its international world government and zionism with the Jewish State as head of the world government are the thinly veiled twin pillars of the gate to jewish messianic hegemony over the human race.

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The jewish messianic goal of zionism is summarized in *Ezekiel* 39:25-29, which states:

> "25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then shall they know that I am the LORD their God, which cause them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."

The jewish messianic goals of communism, *i.e.* the enslavement of the Gentiles, whom the Jews consider to be mere beasts without human souls, the theft of Gentile wealth, the formation of a world government and the final extermination of all non-jews will be shown later in this text by direct quotation from numerous respected jewish sources. One need only read the Old Testament to learn of the Jews' genocidal intentions.

The two jewish movements of zionism and communism are engineered to accomplish universal Jewish rule and the subjugation and eventual extermination of the Gentiles. The Jews supplied the zionists in America with atomic bombs and then betrayed the USA and sent the technology to the communists in the Soviet Union. The Jews armed both heads of their snake with the means to kill us all, which is their purpose for existence.

Wrapping their desire for world hegemony and mutual animosity among Whites in the cloak of the peacemaker, the Jews stole American atomic and nuclear weapons secrets and delivered them to the Soviet Union. This prevented Gentiles in America from gaining hegemony over the Jews and created a cold war of universal destruction between American zionism and Soviet communism, a war which the Jews could stage manage, and which they could to use to enable multiple conventional wars.

The Jews once again had used communism to create the ultimate

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brothers' war between super powers. The Jews often pit a people against itself in perpetual strife, for example in the American Civil War, Red China versus Taiwan, North Korea versus South Korea, East Germany versus West Germany and North Vietnam versus South Vietnam. The Cold War was the ultimate expression of communism as a means of destructive division pitting the White Race against itself and threatening all human life, leaving it hanging in the balance on the scales of jewish deceit.

Should a patriotic American ever gain power, he would be prevented from taking on the Jews by threat of annihilation from the jewish controlled Soviet Union, and vice versa. The Jews have long provoked animosity between Russians and Americans in order to maintain their control over both White nations, and to prevent them from ever uniting against jewish world hegemony. Prior to that, the Jews pitted Western Europe against Russia, and vice versa, by claiming that either the Russian Czar or the Pope of Rome was the anti-Christ.

Both America and the Soviet Union were covertly led by Jews when America developed a functional atomic bomb. Jewish spies Julius and Ethel Rosenberg, David Greenglass and Jonathan Pollard each betrayed America in favor of jewish interests.

America had an absolute military advantage over every other nation on Earth at the close of the Second World War. America could have freed all of the human beings of the Soviet Union from Stalin. But the jewish traitors, the jewish communists Julius and Ethel Rosenberg ensured potential world destruction and the continued enslavement and genocide of those trapped in the Soviet Union by giving away America's weapons secrets to the genocidal and messianic Jews who ruled the Soviet Union.

Though every school child knows the name of Benedict Arnold and it has become synonymous with the word traitor, few have heard of the Rosenbergs, which further evinces the jewish control over society and their agenda to promote our genocide. Humanity has known no worse traitors than these two Jews, yet the history and vast significance of their treachery has been largely buried.

Humanity has also never witnessed worse genocides than those perpetrated by Jews and jewish communism. But we only see Hollywood movies fabricating myths of the supposed holocaust of the Jews under National Socialist Germany, and no exposure of the mass murdering crimes of the Jews and communists. Quite the contrary, it is an established fact that jewish publications and jewish controlled Hollywood covered up these crimes and promoted Stalin and

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communism at a time when they were mass murdering tens of millions of helpless Whites.

Instead of addressing the jewish bogey, America and Russia are led to contend with each other, by the Jews. That failing, the Jews did not wait long to develop their own nuclear arsenal with which to threaten the destruction of mankind, a program enabled by disloyal jewish spies and agents in America and elsewhere.

In violation of international law, and as jewish controlled politicians deliberately looked the other way, the Jews of Israel, in close cooperation with France and South Africa, developed nuclear weapons. Israeli nuclear technician Mordecai Vanunu disclosed Israel's possession of nuclear weapons to the world public in 1986.

Jewish journalist Seymour Hersh documented jewish disloyalty and Israeli threats against America and its interests, in 1991, in his book *The Samson Option: Israel's Nuclear Arsenal and American Foreign Policy*. Hersh disclosed the alarming number of weapons Israel was thought to possess at the time, and revealed that the Jews planned to use them should the nation of Israel fail as a State or suffer defeat in battle.

Both Jews, Vanunu and Hersh did Israel a tremendous service by allowing it to threaten the world, while hiding from international law which forbade Israel from developing nuclear weapons and which forbids Israel to possess the weapons it now possesses. They also allowed Israel to covertly threaten the world without risk of a preemptive strike against Israel. Israel maintained a policy of nuclear ambiguity by which it threatened all the world, but skirted international law.

Hersh documented several instances where the Jews blackmailed America and the world. His book also gave voice to the jewish threat to exterminate humanity at its whim.

This now open threat is designated the, "Samson Option", whereby Israel will take down the whole world with it, should the Jewish State fail or suffer defeat at the hands of those it incessantly attacks. The Samson Option goes beyond the MADness of Mutually Assured Destruction and compels Gentiles to submit to jewish world rule or face annihilation.

If we do not obey them, the Jews threaten to kill us all, but they are killing us all anyway in countless ways. There is no reciprocal threat to Israel. Instead, American and Russian heads of state trip over themselves to genuflect before Israel and its wall of tears, all the while aiming their genocidal weapons at each other.

But what if instead of skewering ourselves on the twin horns of the

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jewish dilemma of MAD and the Samson Option, the White Race unified in a quest for Mutually Assured Preservation and arrived at a MAP to White peace? What if Russia and America, which together control the great majority of nuclear weapons, become allies in defending the White Race and White national and international interests?

Rather than threaten each other with extinction for the benefit of the Jews, we Whites could gain and maintain hegemony over the world and guarantee our continued survival. Little Israel could and would do nothing militarily against this alliance, though they would try to wrest control of it, and would attempt to provoke the Chinese, Latinos, Middle Easterners and Africans against us, as the Jews are already doing, flooding our shores with an invasion of these forces and destroying our economies while growing theirs.

Career Russian apologist, and jewish puppet in the Obama administration, US Secretary of Defense Chuck Hagel served communist jewish interests by decimating the American military. He campaigned with Global Zero to take away our American nuclear forces and oversaw the reduction of capabilities and elimination of seasoned leaders in control of our nuclear weapons.

President Bill Clinton and Vice President Al Gore enabled the communist Chinese to make horrific strides in advancing their nuclear weapons program, to be used against Whites in America, Australia and Europe, including Russia. President Obama has enabled the Chinese to rape us of our military and nuclear secrets, while inviting in an invasion of Chinese to replace us. Jewish controlled US Presidents have led the campaign to eliminate Whites' strategic nuclear advantage, in favor of anti-White communist forces, especially the Chinese. The Jews had previously used the Chinese to slaughter native Russians under bolshevism.

If the Whites of the United States of America were to unite with the Whites of Russia, as we did during the jewish Rothschild's instigated Civil War in America, we would control 96% of the nuclear weapons in the world. The Jews know that such a unification of White force could easily destroy Jewry and guarantee White preservation for the foreseeable future.

Enter Hagel, Obama and Medvedev in 2008 and 2009, and "Global Zero" which would disarm Whites of their nuclear weapons on the same schedule that Whites will be disenfranchised in their own nations by an invasion of anti-White immigrants if they fail to act. But the ultimate agenda is obscured in this specific agenda. On the one hand the Jews

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want to unleash these weapons, but cannot now do so due to the refusal of those in the military in America and Russia.

Lacking the ability to instigate an apocalyptic nuclear war, the Jews may try for a limited nuclear war. Then when the horrors are made public, they will call for the removal of all nuclear weapons to Israel. That failing, they may call for the removal of nuclear weapons from White nations, so as to give their nuclear arsenal an advantage and to increase the advantage of China's growing conventional forces. In the meantime, the Jews are busily turning White nations into non-White nations. They will see us dead, one way or another.

White Americans should realize that their national rights to their nuclear weapons are even more important than their individual rights to personal small arms. We have to secure these nuclear weapons in White hands before demographics, if not the Jews themselves, take them from us.

While the Jews are the loudest voices in the mass media, which they control, decrying Iran for developing nuclear technology, the duplicity of their ruse is exposed by the fact that they are the architects of, and chief proponents for, Muslim immigration into nuclear armed White nations to such an extent that the Whites will inevitably become minorities in their own lands in a short time. This will place nuclear weapons in the hands of those fanatical Muslims the Jews claim cannot be trusted to possess them.

We must also work toward an alliance with other White nations, which will give us absolute power over the world, rather than mutual assured destruction. And we must demand our sovereignty and rights to self-determination and deport the disproportionate non-White immigrants of the past few decades, keeping the best, being humane to the rest and relocating them in places which favor our interests and theirs. We must replace the Jews' MAD system with a MAP to our survival as a race.

The Jews have created a system of mutually assured destruction, whereby, at the time of its inception, almost wholly White nations targeted each other with nuclear bombs, placing us in stale mated perpetual war with each other and separating us from guaranteed death, assured extinction, by the mere whims of the Jews who control the leadership of these nations. There is the constant danger that the system will fail and nuclear war will break out.

This same accumulation of nuclear weaponry can be put to humanitarian use to ensure the preservation of the White race for as long as human life is possible on our planet. Whites can thereby ensure that

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no non-White nation maintains a nuclear arsenal.

The Jews have repeatedly turned Whites against themselves. The Jews created the Protestants and pitted them against the Catholics, after having pitted the Catholics against all the indigenous religions in Europe. The Jews created the *Kulturkampf* in Germany. They repeatedly pitted the French against the Germans.

The Jews made America allies of the English, America's repeated enemy, in order to have Americans attack the Germans, our natural allies. Then, the Jews turned the Russians—America's ally in the Civil War, WW I and WW II—against America, and America against Russia with the threat of mutual nuclear annihilation in the Cold War. The Jews had been pitting Western Europe against Russia for centuries and spread all kinds of genocidal propaganda against Russia accusing the Czar of being the anti-Christ. In Russia, the Jews published propaganda accusing the Pope of Rome of being the anti-Christ. This process continues. In this way, the Jews shield themselves from counterattack.

But what would happen if we Whites today reject the Jews' war on us, refuse to target each other with death, and instead agree to defend each others interests, rather than guaranteeing each others demise? What if we use our near monopoly on nuclear weapons to destroy the Jewish enemy and free the world from the Jews? What if we use our advantages to our advantage to secure North America, Russia, Europe and Australia as White territories?

We should never feel guilty that we have an edge and we should never surrender our advantages. Nor should we take advantage of it to perform immoral acts.

But we Whites are honored by nature to be humane. The Jews have used this blessing of Nature against us, misleading us to welcome in our enemies, but if we depose them we can put our beautiful natures to work to secure our interests around the world, and make us loved as we Whites were before America changed its color tone to brown. White America was a beacon of light to the world, before the Jews made a false flag attack on the World Trade Center and used this ruse as a pretext to attack humanity and destroy America through unwinable and self consuming perpetual wars for Israel, our worst enemy by far.

The jewish Middle Eastern wars were meant to not only destroy Muslim nations, but primarily intended to destroy Western Civilization by dragging us down with these perpetual wars that consume us, and by pouring hordes of immigrants into our nations on the pretext of providing them with sanctuary from the wars the Jews deliberately created in part for this very purpose of watering down and darkening our

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blood with a brown flood.

But our past is proof of the possibilities of our future. Whites can again become the beloved guides of humanity, if we act according to our natures. In addition to our innate humanitarian spirit, Nature has provided us with a will to survive and a will to defeat our enemies. While this is certain to be misconstrued as if "racism", no one accuses the Jews of racism when they claim to be a beacon of light unto the world with their "jewish mission" and claim a right to self defense that equates to dominion over mankind.

If we claim what is already ours, our White flesh, our White territory and our White weaponry, and direct these to our mutual benefit, we Whites will be in a glorious position of MUTUALLY ASSURED PRESERVATION! There is no need of poverty, war or civil strife, only pride in ourselves and a greater love for ourselves than all others.

We have the people, land, water and air that we need to provide all we could possibly want. We could live in a complete state of Autarky.

It is only the Jews who prevent us from utilizing what we already have to provide what we need and want. So let us fight back against the Jews and their influence, as we instinctively would against any other aggressive enemy, and assure the mutual survival of the White Peoples of the Earth.

Stop lamenting the fact that Whites own vast territory and comprise the largest pool of human genius and weaponry, and let us put them to use for our best interests and preservation. Let us do it now, this very instant, by your reading this plea and understanding that it signifies the continuation of our People for you to agree to it, and so do agree. Now help to force the White governments to implement what we White People have already resolved.

Do it for yourself, your family, your ancestors and your coming descendants. Had not our ancestors acted on our behalf we would not exist today. The burden for the continued survival of our race now rests upon us and we must bear it.

Whites intuitively know that we need guns and butter to survive in this increasingly dangerous world. Whites are instinctively hoarding weapons and food, and are preparing shelters and water reserves in what has come be called the "prepper movement".

Our ancestors have done the same from the beginning, but they followed their survival instincts to guide them on a national and international level, as well as a personal level. If we bind together and apply the same principles to our governments that we apply to our families, then Whites can secure the entire World for ourselves and the

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rest of humanity. If we horde guns in our White home, we must horde our nuclear weapons in White nations.

The Jews want to dupe Whites into doing to White nations what the Jews have done to Arab nations. The Jews want us to engage in revolts and civil wars, which will lay waste to our countries and our peoples leaving them in ruins, divisions and chaos. Foremost among these subversive movements are the well funded Libertarians and Communitarians, following closely behind are the throughly Federally and jewish infiltrated White and Black Nationalist movements.

Rather than seceding, revolting, surrendering or instigating civil strife, Whites should simply take control over what is already ours. We dominate the Northern Hemisphere and control almost all of the nuclear weapons in the World, *and almost all of the best and most productive farmland worldwide*. The Muslims control the oil, but we drive the demand and consume it.

Russia can supply a large percentage of Whites' energy needs. Whites can supply the food for the World. Food can do for White currency, what oil has previously done. We can transition from the petrol dollar to the grainback.

So why is it that we are in a perpetual war which is bankrupting Whites, when Whites own a virtual monopoly on nuclear weapons which render war obsolete? It is only because the Jews hold Whites on a leash and sic us upon each other, as they have done for thousands of years. Break the chains of the jewish yoke and the world is ours.

With our virtual monopolies on food and nuclear weapons we can and should control all the currencies of the World and supply our own needs. Whites come first and we should never export food while one White suffers from hunger. We should stock pile food and then export the excess and insist that our food be traded in our currencies, or for goods and services which benefit us. We should cease fighting ceaseless wars, especially for the Jews, for these are meant to destroy us as we destroy the Jews' enemies.

It is good and natural that we Whites think like "preppers" but we must expand our White consciousness to embrace our global condition and needs, and apply our instincts accordingly on that scale. We should prepare for White survival forever, which means we must condition the World to serve our needs and provide for them. And we must forever prepare our national and international security needs with our weapons and our defenses. We must never allow demographics to capture our weapons and defenses in non-White hands.

We must develop our preparatory political instincts and unite as

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Whites for our common defense. Rather than subvert our governments and societies we must strengthen them and make them more homogenous in ways which favor our interests. The National Socialists came to power by harnessing the White political preparation instinct. We can do the same.

Whites killing Whites does us no good. We must instead solidify our political power and court our blood in Europe in Asia to support us as we support them.

Non-Whites have shown their true face and their desire to disenfranchise us. Now it is our turn to respond with like for like, and dislike for dislike; and we must like our own as they do theirs. We must prepare politically so that we can safeguard our governments and our future. There are no greater arsenals nor food stores than in the White world. We need only claim them for ourselves instead of giving them and the technologies which produced, to our sworn enemies.

Jewish instigated war and communism claimed hundreds of millions of lives in the 20th Century. The governments of White nations responded to this unprecedented slaughter with an ever worse threat, the Mutually Assured Destruction system of nuclear weapons. Today, over 96% of the nuclear weapons in the world are controlled by White countries. Whites are deliberately targeting Whites for global genocide.

A more rational approach to the threat of war would be for White nations to promote our common interests in the survival of the White race with a new Mutually Assured Preservation treaty, whereby White nations pledge their military and economic might to guarantee our continued existence, and at the same time eliminate the danger of our inevitable extinction by our own hands.

In addition to the risks of nuclear war, White nations face a demographic danger that the White race will disappear through non-White immigration and miscegenation. Whites are needlessly surrendering our strategic and economic advantages, and we are losing our fundamental rights to self determination and independent sovereignty as foreign non-White elements invade our lands.

It is imperative that we work together to reverse these trends and secure a sound future for our children and our race, just as our ancestors successfully faced the challenges which confronted them.

Utilizing unfair and anti-competitive measures, several anti-White nations of Asia have aggressively and surreptitiously taken over the industrial economies of White countries. Anti-White oil producing economies have exploited their natural resources to enrich themselves at the expense of Western Civilization.

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We can restore our leverage to counter-balance these attacks from abroad with a new international dollar, the Grainback, which will become the only means for non-White nations to conduct trade with White nations. Needing this currency to engage in trade, non-White nations will be obliged to reduce their prices on goods and services so as to acquire necessary quantities of this new currency.

They will also be obligated to accept this new currency as payment for all bonds and debts owed them by the United States and its citizens and corporations. The currency will be issued debt free by the government of the United States of America and its supply will be carefully monitored and controlled by the American Government. The Grainback could become the means by which the full faith and credit of the USA are conducted internationally.

We should establish and maintain a policy of White Continental Integrity meant to provide defensible territory for White populations today and for the foreseeable future. The nations of Mexico and Central America have been invading the USA for more than a century. These acts of war compel us to relocate these non-White populations to South America and thereby create an easily defensible border for a newly emerged White North American Continent at its southern tip.

The White Continental Integrity of Australia and Europe will also be encouraged and defended with the military and economic might of the USA. Russia should redefine all of its territory as European territory and integrate this land into the White Continental Integrity of Europe.

American diplomacy, and if necessary, the American military can and should secure the liberty and lives of Whites around the globe. White South Africans are under an imminent threat of complete genocide and we ought to pledge to come to their aid and defense. Whites are also under physical attack throughout America and Europe and we ought to respond with justified measures to end this war against us.

These proposals are modest and easily achieved. No radical changes are needed to implement them, though they will produce meaningful and productive results. The nuclear weapons and agricultural dominance already exist, as do the bulk of territorial conquests. A rational change in attitude and policy, which will cause a global shift in power favoring our White interests, is all that is required.

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2 Einstein and His Jewish Right to Steal From and Genocide the Gentiles

Mileva Einstein-Marity and Albert Einstein published a paper in 1905, in which they unsuccessfully attempted to derive the famed equation $E = mc^2$ by means of a fallacy of Petitio Principii*. The Einsteins did not realize the full significance of this equation. They also were not the first to publish it, having learned of it from Henri Poincaré's and Fritz Hasenöhrl's published works. Albert Einstein was repeatedly confronted with accusations of his plagiarism of this formula throughout his career, but the jewish press came to his rescue.*

"The relation $E = m_M c^2$ was not derived by Einstein."—Herbert Ives

". . . ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."—*Isaiah* 61:6

2.1 Introduction

Referred to as "the world's most famous equation," the mystic and cryptic formula $E = mc^2$ has captured the imagination of young and old alike as revealing one of the universe's great secrets to man. It is a discovery which has elevated us above the animals to a height that approaches the lofty abode and celestial views of the gods. And like Prometheus' fire, it carries with it a curse and existential threat to life on Earth.

By means of this formula we come to quantify the immense potential power in each infinitesimal and throbbing particle of our being, of our world. Romantic and religious images burst forth from this insight, which seems to disclose to us that we are indeed spirits captured in whirling particles of light illuminating space and time and opening the eyes of the universe to itself, lest its beauty, enormity and grandeur go unnoticed forever.

A hidden chamber has been unveiled in the chasms of the atom, filled with sparkling treasure, unprecedented weapons of war and the keys to the halls of unprecedented power. But woe to these human eyes when we witness the horrors of Hiroshima and Nagasaki, the wasteland of Fukushima, and the deformities of Iraqi children whose parents have been exposed to "depleted" Uranium munitions. This unleashed force of nature is a double edged sword that cuts more sharply and deeply than

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any other, and in the hands of the grim reaper, it cuts one way and from its vast sweep we may never return.

Given the immense importance of this succinct script of universal potential which renders inanimate mass into a demon that can potentially obliterate all known life, one would think that the fuller history of this equation would be better known. Why is there no craving to know each and every facet of this gem of human understanding? Would not historians and the public at large want to know how and why this discovery came about, this discovery which could end life, or render it a paradise?

Strangely, the story of this pop culture equation, the legend told to the unknowing public, typically begins and ends with the equally famous Jew Albert Einstein, and we are often told that only he needed to, or could, understand it. In truth, he did not understand it, did not discover it and could not logically derive it. So why the surreal hype promoting him and the guarded secrecy regarding the far more important equation and its real history and future? How did this odd Jew become more significant than the science and technology of $E = mc^2$ itself?

Contrary to popular myth, Einstein did not usher in the atomic age. In fact, he found the idea of atomic energy to be silly.[25] Einstein was not the first person to state $E = mc^2$, or the mass-energy equivalence.[26] His first paper on the subject did not in fact present the formula in this exact form.

Einstein himself stated in 1945,

> "I do not consider myself the father of the release of atomic energy. My part in it was quite indirect. I did not, in fact, foresee that it would be released in my time. I believed only that it was theoretically possible. It became practical through the accidental discovery of chain reaction, and this was not something I could have predicted. It was discovered by Hahn in Berlin, and he himself misinterpreted what he discovered. It was Lise Meitner who provided the correct interpretation, and escaped from Germany to place the information in the hands of Niels Bohr. [***] I am not able to speak from any firsthand knowledge about the development of the atomic bomb, since I do not work in this field."[27]

Myths such as Einstein's supposed discoveries are not uncommon, though the importance placed upon the Einstein myth is. Newton did not discover gravity, nor did he offer a viable explanation for it, nor did he

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believe that matter attracted other matter. Consider that few in his time knew that President Roosevelt was severely handicapped, being limited to a wheel chair, and the press cooperated in keeping Roosevelt's disability a secret. Is it difficult to believe that this same press presented Albert Einstein as a super-hero of science, when he was in fact less than that, much less? It was a good story for them to sell.

Albert Einstein wrote to physicist Arnold Sommerfeld,

> "It is a bad thing that every utterance of mine is made use of by journalists as a matter of business."[28]

The Jews Alexander Moszkowski, Erwin Freundlich and Max Born each sought to profit from publicizing Einstein as if the new Newton, Copernicus and Galileo, all rolled into one. They misled the naïve public to believe that Einstein was greater than each of these men individually and collectively. They published books and articles in which they fabricated the Einstein myth for profit. Jewish publications in Germany and America promoted Einstein and viciously derided those who told the truth about Einstein.

Einstein *rarely* gave filmed interviews, but when he did, he came across as something considerably less than a "genius". Einstein's public appearances were scripted, as were his lectures. His public appearances were most often repetitions of his lectures.

He appeared to be oblivious to the distinction between an academic lecture and a media event. He appeared rehearsed and incapable of adapting to his audience.

The New York Times reported on 17 June 1930, on page 3, that Einstein spoke at the Kroll Opera House to 4,000 delegates of the World Power Conference. Einstein lectured them on Physics, as if it were a class he was hosting. In an article titled, "4,000 Bewildered as Einstein Speaks," the *New York Times* reported,

> "It was the first time Dr. Einstein had ever consented to speak on Einstein, and it was the first serious public utterance he ever made without recourse to gigantic equations and mystifying mathematics. [***] He gestured sometimes with his hands, indicating how clear and obvious his reasoning was, and occasionally he looked up from his paper to smile upon his intent hearers who, he seemed to assume, were grasping everything."

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Einstein appeared to be an actor giving a performance.

The physics community and the media invented a comic book figure, "Einstein", with "$E = mc^2$" stenciled across his chest. The media and educational institutions portray this surreal and farcical image as a benevolent god to watch over us. Some modern portraits depict the man with a godly glow and all the other visual cues inspiring reverence, which paintings of Jesus Christ have long employed.

Physics, as an institution that has disproportionately been taken over by the Jews, fostered the myth, and countless people in all walks of life have since molded themselves in the comic book image of "Einstein", replete with the Flammarion hairdo and the Twainesque mustachio. "More Einsteinisch than he," they pretend to the great Einstein's supposed supernatural powers, and imitate his comic book persona. For most Jews, Einstein (often together with Marx and Freud) is seen as a source of tremendous ethnic pride.

To question Einstein, the manufactured god, either "his" theories, or the priority of the thoughts he repeated as if his own, has become the sin of heresy, an affront to the "Jewish Saint". "His" writings are synonymous with truth, the undecipherable truth of a god hung on the wall as a symbol of ultimate truth, which truth is elusive to mortal man. No one is to understand or to question the arcana of Einstein, but must instead allow the shepherd to lead his flock, without objection. Do not bother the believers with the facts! In many ways, Einstein has replaced Moses as the giver of God's laws to the Jews.

R. S. Shankland stated,

> "About publicity Einstein told me that he had been *given* a publicity value which he did not *earn*. Since he had it he would use it if it would do good; otherwise not."[29]

Albert Einstein stated on 27 April 1948,

> "In the course of my long life I have received from my fellow-men far more recognition than I deserve, and I confess that my sense of shame has always outweighed my pleasure therein."[30]

Albert Einstein told Peter A. Bucky,

> "Peter, I fully realize that many people listen to me not because they agree with me or because they like me particularly, but because I am Einstein. If a man has this rare capacity to have

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> such esteem with his fellow men, then it is his obligation and duty to use this power to do good for his fellow men."[31]

But we must pay careful attention when a Jew says that he plans to do good for his fellow men, for Jews always and only do what is good for the Jews, and Jews do not consider non-Jews to be men. They always ask when setting out to take some relevant action, "Is it good for the Jews?" It is a common maxim among Jews.[32]

And who was that had given Einstein his undeserved fame, and for what purpose did they do so? Einstein "had been *given* a publicity value which he did not *earn*" by his fellow Jews, so that he could promote political Zionism among Jews, and world government to non-Jews. Political Zionism is a racist movement among Jews meant to segregate Jews in Palestine in order to end the assimilation of Jews into other cultures and "races" in the diaspora. It is the artificial fulfilment of jewish messianic prophecies whereby the Jewish people act as their own messiah, a proposition set forth by Moses Hess in his book *Rome and Jerusalem*.

In 1919, most Jews opposed this racist movement and the Zionists needed a famous spokesman to help overcome this resistence to Zionism among Jews. Jews had it too good exploiting Gentiles in their ancestral homelands to ever want to move to the deserts of Palestine and be forced to work for themselves. And nowhere did they have it so good as in Germany and America.

Albert Einstein confided to his old friend and confidant Michele Besso, on 12 December 1919, that he planned to attend a Zionist conference dedicated to founding a Hebrew university in Palestine. Einstein wrote,

> "The reason I am going to attend is not that I think I am especially well qualified, but because my name, in high favor since the English solar eclipse expeditions, can be of benefit to the cause by encouraging the lukewarm kinsmen."[33]

2.2 Einstein's Jewish Right to Steal, and the Jews' Mission to Genocide the Gentiles

Albert Einstein's jewish racism justified his plagiarism from Gentiles and his stubborn refusal to give them adequate credit for their work. In addition to his hatred for his first wife for being a Gentile, Einstein believed, due to his jewish racism, that he was entitled to steal ideas and

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fame from her, and many others.

Jews have long taught that a good Jew never speaks out against another Jew, and a good Jews does not praise a Gentile unless such praise results in even greater praise for a Jew. As already stated, Jews even have an expression, "[do only what is] good for the Jews!"

We sometimes see Jews deigning to give mild and grudging praise to Hendrik Antoon Lorentz and Jules Henri Poincare the true original authors of the special theory of relativity, or to Mileva Marić, Albert Einstein's first wife and scientific collaborator; but it is almost always so that they can lavish far greater praise on an undeserving Jew, Albert Einstein. The Jewish book of *Leviticus* 19:17-8 states,

> "17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

In this religious admonition, "neighbor" refers only to fellow Jews. As Einstein's friend and mentor Georg Nicolai freely stated, Jews consider Gentiles to be beasts of the fields, and the Jews hold that these domesticated animals, Gentiles, are destined to soldier and slave for the divine Jews, then face the judgement of the Jews, whom the Gentiles are duped into putting in power, and be exterminated,

> "Apart from this strange story of Cain, however, murder is forbidden in the Bible, and very sternly forbidden. But—it is only the murder of Jews. As is natural, considering the period from which it dates, the Bible is absolutely national, in character. Only the Jew is really considered as a human being; cattle and strangers might be slain without the slayer himself being slain. In this case there was a ransom. Accordingly, war was of course allowed also, and the Jews were no more illogical than the Moslem who kills the outlander. Of late years the Jews and the Old Testament have often been reproached for their contempt for those who were not Jews; and in practice even Christ acted in precisely the same way."[34]

The Jewish word for non-Jews, "Gentile" refers to the "Nations" or in Hebrew the "Goyim" which are frequently mentioned in the Old Testament. The Jewish book of *Jeremiah* 30:11 calls for the genocide of

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all non-Jews:

> "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

Voltaire said of the Jews,

> "They are, all of them, born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would not some day become deadly to the human race."[35]

The Jews believe that only Jews are men. According to the jews, Arabs are literally animals, "asses" to be exact, and that their semen is the semen of horses. This belief comes straight out of the jewish hate literature known to most as the Old Testament. *Ezekiel* 23:20 states:

> "Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses."—*Cf. The Babylonian Talmud*, Tractate Berakoth, Folio 58a.

Ezekiel 34:31 states:

> "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD."

To the Jews, this passage signifies that only Jews are human beings, and that Gentiles are beasts of the fields. [*Cf. The Babylonian Talmud*, Tractate Baba Mezia, Folios 108b & 114b; Tractate Kerithoth, Folio 6b; and Tractate Yebamoth, Folio 61a]

2.2.1 The Samson Option Is NOT Optional, It Is the Mandatory Jewish Mission

When the modern jew, Rabbi Yaacov Perrin says, "One million Arabs are not worth a Jewish fingernail," he is not stating anything other than

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traditional jewish beliefs. When the modern jew, Rabbi Yitzchak Ginsburgh stated that a jew has a right to steal the liver from a Gentile for the purpose of a transplant, he is not stepping outside the bounds of traditional jewish thought.

When famed sephardic rabbi Ovidia Yosef stated that Gentiles are animals whom the jewish god created only for the purpose of slaving for Jews, he was correctly stating the Jewish position. Yosef stated,

> "The sole purpose of non-Jews is to serve Jews [***] Why are Gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat. That is why Gentiles were created. In Israel, death has no dominion over them... With gentiles, it will be like any person – they need to die, but [God] will give them longevity. Why? Imagine that one's donkey would die, they'd lose their money. This is his servant... That's why he gets a long life, to work well for this Jew. Gentiles were born only to serve us. Without that, they have no place in the world – only to serve the People of Israel."[36]

The Jews do not want a worldwide police state, which will last eternally. They want a world without Goyim (non-Jews), and the Jews are planning to kill all of us, make no mistake about it.

Johann Andreas Eisenmenger wrote in his *The Traditions of the Jews, Contained in the Talmud and other Mystical Writings*, Volume 1, J. Robinson, London, (1748), pp. 254-255:

> "In the Great Jalkut Rubeni, in the Parasha Bereshith, [Footnote: Fol. 10. Col. 1.] we have the following Passage, 'The Skin and the Flesh is the Coat of a Man. The Spirit within is the Man. But the Idolaters (meaning all the Nations but the Jewish) are not call'd Men, because their Souls have their Origin from the Unclean Spirit. But the Souls of the Israelites are derived from the Holy Spirit.' And a little farther on in the same Treatise, it is said, [Footnote: Fol. 10. Col. 2.] 'An Israelite is called a Man, because his Soul cometh from the Supreme Man. But an Idolater, whose Soul cometh from the Unclean Spirit, is call'd a Swine. If so, then is an Idolater the Body and Soul of a Swine.' In another Part of the said Treatise, entitled Shaar olam hattobu [Footnote: Fol. 23. Col. 4.], there is a Passage running thus: 'The Wicked are stiled the Dead in their Life-Time, because they have not a Holy Soul from the Foundation, which

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is called Him that liveth for ever. But they have the Soul from Kelifa (i. e. the Shell) by which is meant the Devil) who is call'd Death, and the Shadow of Death: And through the Sparklings of the same they live.'"

Hundreds of year ago, Eisenmenger, the foremost authority of his day on judaism–a man to whom the most learned rabbis deferred, pointed out that the goal of the Jews, in their own words, is to ruin the nations of the Goyim and exterminate the Goyim (ibid., pp. 260-263):

"The little *Jalkut Rubeni*, in the part entitled *Neshama*, from the little Treatise *Tuf haarez*, gives us the following account of the regions where the Souls of the Seventy Nations, before they enter into Human-Life. 'In the expanses, or Seven Firmaments, are Seven Planets; *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*: And in these Expanses abide the Souls of the Seventy Nations; each Planet having the Dominion of Ten Nations. But under the Sphere of the *Moon*, which is last of all (*the Planets*) there is found an Expanse which is of no Use (*with regard to the Souls of the Nations*); and Spirits, Night-Apparitions and Souls of the Devils abide there.'

The Treatise *Maarecheth haelahuth*, in the Explanation of *Chajat II*, informs us, that, at a certain Period of Time, the Souls of the Seventy Nations will lose their Existence, or be annihilated. The Words run thus, 'In the great Year of Jubilee, no Nation will remain; for in that Year the World will be destroy'd and made desolate. In what then have the *Jews* the Preeminence of them *(the Seventy Nations*)? To this the Answer is, That the Destruction is to be understood of the *Kelifoth* (i.e. *Shells*) which are Evil Spirits; for they shall be quite exterminated from the World. And therefore all the Souls of those Nations that are deriv'd from them shall be put to Shame and cut off, because the Causes of their Existence will be utterly at an End, and their Names be kept no more in Rememberance.'

We shall now shew more particularly the Notions of the *Jews* concerning the Origin and Nature of their own Souls. The Treatise *Shene luchoth babberith*, says, 'The Souls (*meaning the Souls of the* Jews) are a Part of God from above.' And Rabbi *Aharon Smuel*, in the Treatise *Nishmath Adam*, says, 'the Soul of a *Jew* is a part of God from Above.' And in the Preface to the Treatise *Shefa tal*, 'tis said, 'The Soul (*of a* Jew) is a Part of God

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from above, and of his Substance or Essence, as a Son is of the Essence of his Father.' In the Treatise *Emek hammelech*, in the Part entitled *Shaar Kirjath arba*, it is said, 'The Souls which he (*God*) created, live and continue for ever, because they are Sparks of the Substance of Essense of the Bless'd God, as it is said, *And breathed into the his Nostriles the Breath of Life.*' And in the same Treatise, in the Part entitled *Shaar resha diser anpin*, we are told, 'The Soul cometh from the Name of the Essence; that is, the Name *Jehovah*; as it is written, *For the Lord's Portion is his People*.' The Treatise *Nishmath Adam*, gives the following Passage, 'The Soul is the Light and Spark of the Great Name *Jehovah*; and cometh from that great Light, and from his Holy Fire; as the Scripture saith, *For the Lord thy God is a consuming Fire*. And as one Torch is lighted by another, without and Dimunition (*of that other*;) so may we say concerning the Soul, which cometh from the Mouth and Spirit of the Bless'd God.' We are told likewise, in the same Treatise, that the Souls of the Jews have their Being from the Ten *Sephiroth*, or *Sephiros*. The Words run thus, 'Our Souls, which are contain'd in the Unity of the Soul of the First Man, come from the Ten Holy *Sephiroth*, or Flashings (of *Light*).' We are informed in the Treatise *Shefa tal*, 'That by the Ten *Sehpiroth*, the *Cabalists* understand the Divinity.

The Preface to the same Treatise *Shefa tal*, gives us the following remarkable Passage, touching the Preciousness of the Souls of the Jews in the Esteem of God, and the little Regard God hath for the Souls of any other People. After saying, That from the Seventy Souls, which came from the Loins of *Jacob*, there are Seventy Nations, the Preface goes on thus: 'It was necessary, the *Law* should acquaint us with this, to the End we might be taught that every individual Soul of the *Israelites* is more acceptable and worthy in the Eyes of the Holy and Blessed God, than all the Souls of any other whole Nation (*of the Seventy*.) And this Matter is revealed to us in another Part of the Law; where it is said, *All the soul* (not Souls, in the Plural) *of the House of* Jacob, *which came into* Egypt*, were Threescore and Ten.* It (the *Law*) did well observe this; saying, *All the Soul*; not *All the Souls*; as it saith of *Esau*, *And all the Souls of his House*; mentioning those Souls by the Plural Number, altho' they were but Six. How much more might it have been used with Respect to *Jacob, All the Souls*, since there were Seventy Souls

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> (descended from him)? But it (*the Law*) would teach us, that every Individual Soul of the *Israelites*, is more worthy and acceptable in his Eyes (*the Eyes of God*) than all the Souls of a whole People of the Nations of the World; and that the Body of the People of *Israel* are more lovely and valuable in his Eyes than the Seventy Nations.'"

So we see that the Jews' ultimate goal is not to enslave us, but rather to exterminate us and remove all our nations from the map. The Jews' ultimate goal is their "Samson Option", which they believe is not optional, but mandatory. The jews have their itchy finger on the trigger this very moment.

The Hebrew Bible, the Old Testament, is saturated with racism and expresses the genocidal Jewish plan to exterminate all non-Jews. In the Old Testament, the racist and genocidal Jews call themselves the "holy seed" (*Ezra* 9:2. *Isaiah* 6:13; 44:2-3; 59:20-21.) and the "elect" of their god (*Isaiah* 42:1; 45:4) who will survive the apocalypse, after which the Jews will have exterminated all non-Jews (In the Old Testament, see: *Deuteronomy* 32:43; 33:29. *Psalms* 2:1-2, 8-9;18:40-50; 72:1-20; 75:3, 10; 79:6-7; 82:6-8; 83:9-10; 110:6; 137:8-9 *Isaiah* 11:4; 17:12-13; 33:12; 34:2; 41:11-12; 42:1; 49:26; 60:16; 65; 66. *Jeremiah* 2:3; 10:10-11, 25; 30:11; 33:15-16; 46:28. *Ezekiel* 25:14. *Amos* 9:8-10. *Obadiah* 1:18. *Micah* 4:12-13; 5:8. *Zephaniah* 3:8. *Zechariah* 2:8-9; 12:2.

In the *Babylonian Talmud* it states that non-Jews and proselytes will have no place in the future world, see: Tractate Abodah Zarah, folio 3b. Tractate Yebamoth, folio 24b. Tractate Sanhedrin, folio 105a). The hateful Jews plan on sending all non-Jews to Hell forever (*Psalms* 9:17. *Ezekiel* 32:17-32).

The Old Testament, which claims that Jews and their seed are divine, calls Gentiles unclean animals, subhuman and filthy beasts, whom the Jews must exterminate. *Leviticus* 20:25-26:

> "Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine."

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Leviticus 22:25:

> "Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, *and* blemishes *be* in them: they shall not be accepted for you."

Ezra 9:2-3:

> "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied."

Ezra 10:9-14:

> "9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. 10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. 11 Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. 12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. 13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. 14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath

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of our God for this matter be turned from us."

Nehemiah 9:2:

> "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers."

Nehemiah 13:3:

> "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."

Isaiah 6:13:

> "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

Isaiah 42:1:

> "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

Isaiah 44:2-3:

> "Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:"

Isaiah 45:3-4:

> "And I will give thee the treasures of darkness, and hidden riches

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of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

Isaiah 59:20-21:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever."

Isaiah 65:9:

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."

Isaiah 65:17:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Isaiah 65:22:

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Isaiah 66:22:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain."

Ezekiel 16:26:

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> "Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger."

Ezekiel 23:20:

> "Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses."

Ezekiel 34:31:

> "And ye my flock, the flock of my pasture, are men, *and* I *am* your God, saith the Lord GOD."

Ezekiel 36:36-38:

> "Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it.* Thus saith the Lord GOD; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD."

The Jewish, as opposed to Christian and Muslim, interpretations of these Old Testament passages are found in the Talmud and Cabalah. The Talmud states:

> "'If he sells to a heathen' — because a heathen is certainly not subject to [the exhortation], *'And thou shalt do that which is right and good in the sight of the Lord.'*"[37]

> "For it has been taught: R. Simeon b. Yohai said: The graves of Gentiles do not defile, for it is written, *And ye my flock, the flock of my pastures*, are men;[6] only ye are designated 'men'.[7]"[38]

> "Raba stated: With reference to the Rabbinical statement that

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[legally] an Egyptian has no father,[10] it must not be imagined that this is due to [the Egyptians'] excessive indulgence in carnal gratification, owing to which it is not known [who the father was], but that if this were known[1] it is to be taken into consideration;[2] but [the fact is] that even if this is known it is not taken into consideration. For, surely, in respect of twin brothers, who originated in one drop that divided itself into two, it was nevertheless stated in the final clause,[3] that they 'neither participate in *halizah* nor perform levirate marriage'.[4] Thus it may be inferred that the All Merciful declared their children to be legally fatherless,[5] for [so indeed it is also] written, *Whose flesh is as the flesh of asses, and whose issue is like the issue of horses*.[6]"[39]

"It was taught: And so did R. Simeon b. Yohai state [61a] that the graves of idolaters do not impart levitical uncleanness by an *ohel*,[15] for it is said, *And ye My sheep the sheep of My pasture, are men;*[1] you are called *men*[2] but the idolaters are not called *men*.[2]"[40]

"AND WHATEVER [WOMAN] WHO CANNOT CONTRACT KIDDUSHIN etc. How do we know [it of] a Canaanitish bondmaid?[13] -- Said R. Huna, Scripture saith, *Abide ye here with* ['im] *the ass*[14] — it is a people ['*am*] like unto an ass.[15] We have thus found that *kiddushin* with her is invalid: [68b] how do we know that the issue takes her status? — Because Scripture saith, *the wife and her children shall be her master's*.[1] How do we know [it of a freeborn] Gentile woman? -- Scripture saith, *neither shalt thou make marriages with them*.[2] How do we know that her issue bears her status? -- R. Johanan said on the authority of R. Simeon b. Yohai, Because Scripture saith, *For he will turn away thy son from following me:*[3] thy son by[4] an Israelite woman is called thy son, but thy son by a heathen is not called thy son.[5]"[41]

"OR USES OF ANOINTING. Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over heathens or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: *Upon the flesh of man* [adam] *shall it not be poured;*[6] and cattle and vessels are not man. Also with regard to the dead, [it is plausible] that he is

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exempt, since after death one is called a corpse and not man. But why is one exempt in the case of heathens; are they not in the category of *adam?* — No, it is written: *And ye my sheep, the sheep of my pasture, are* adam [*man*]:7 Ye are called *adam* but heathens are not called *adam*."[42]

"R. Hamnuna further said: If one sees a crowd of Israelites, he should say: Blessed is He who discerneth secrets.[5] If he sees a crowd of heathens, he should say: *Your mother shall be ashamed,* etc.[6] [***] Our Rabbis taught: On seeing the Sages of Israel one should say: Blessed be He who hath imparted of His wisdom to them that fear Him. On seeing the Sages of other nations, one says, Blessed be He who hath imparted of His wisdom to His creatures. On seeing kings of Israel, one says: Blessed be He who hath imparted of His glory to them that fear Him. On seeing non-Jewish kings, one says: Blessed be He who hath imparted of His glory to His creatures. R. Johanan said: A man should always exert himself and run to meet an Israelitish king; and not only a king of Israel but also a king of any other nation, so that if he is deemed worthy,[1] he will be able to distinguish between the kings of Israel and the kings of other nations. [***] R. Shila administered lashes to a man who had intercourse with an Egyptian[5] [footnote 5 in the Soncino Edition states: "Var. lec. Gentile." *Varia lectio* is Latin for: "a variant reading", indicating that Jews do not only consider Egyptians, but all non-Jews to be subhuman animals.—CJB] woman. The man went and informed against him to the Government, saying: There is a man among the Jews who passes judgment without the permission of the Government. An official was sent to [summon] him. When he came he was asked: Why did you flog that man? He replied: Because he had intercourse with a she-ass. They said to him: Have you witnesses? He replied: I have. Elijah thereupon came in the form of a man and gave evidence. They said to him: If that is the case he ought to be put to death! He replied: Since we have been exiled from our land, we have no authority to put to death; do you do with him what you please. While they were considering his case, R. Shila exclaimed, *Thine, Oh Lord, is the greatness and the power.*[1] What are you saying? they asked him. He replied: What I am saying is this: Blessed is the All-Merciful who has made the earthly royalty on the model of the heavenly, and has invested you with dominion, and made you lovers of

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justice. They said to him: Are you so solicitous for the honour of the Government? They handed him a staff[2] and said to him: You may act as judge. When he went out that man said to him: Does the All-Merciful perform miracles for liars? He replied: Wretch! Are they not called asses? For it is written: *Whose flesh is as the flesh of asses*.[3] He noticed that the man was about to inform them that he had called them asses. He said: This man is a persecutor, and the Torah has said: If a man comes to kill you, rise early and kill him first.[4] So he struck him with the staff and killed him. [***] Our Rabbis taught: On seeing the houses of Israel, when inhabited one says: Blessed be He who sets the boundary of the widow;[4] when uninhabited, Blessed be the judge of truth. On seeing the houses of heathens, when inhabited, one says: The Lord will pluck up the house of the proud;[5] when uninhabited he says: *O Lord, thou God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, shine forth*.[3] [***] Our Rabbis taught: On seeing Israelitish graves, one should say: Blessed is He who fashioned you in judgments who fed you in judgment and maintained you in judgment, and in judgment gathered you in, and who will one day raise you up again in judgment. Mar, the son of Rabina, concluded thus in the name of R. Nahman: And who knows the number of all of you; and He will one day revive you and establish you. Blessed is He who revives the dead.[4] On seeing the graves of heathens one says: *Your mother shall be sore ashamed*, etc. [***] R. Joshua b. Levi said: On seeing pock-marked persons one says: Blessed be He who makes strange creatures. An objection was raised: If one sees a negro, a very red or very white person, a hunchback, a dwarf or a dropsical person, he says: Blessed be He who makes strange creatures."[43]

Jakob Ecker's *Der ‚Judenspiegel' im Lichte der Wahrheit: Eine wissenschaftliche Untersuchung*, Bonifacius-Druckerei, Paderborn, (1884), p. 120; states that the Jewish Tosapoth (additions to the Talmud) declare that the seed of Gentiles is to be regarded as cattle seed, and that copulating with Gentiles is like having sexual relations with beasts:

"*Tosaphoth zu Talmud Kethuboth 3*, b:
„Sein (des AKUM) Same wird angesehen wie Viehsame.''

Tosaphoth zu Talmud Sanhedrin 74, b:

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„*Concubitus AKUM ist wie concubitus bestiae*.'"

See Ecker's book at pages 18-24 for proof that the term "Akum" refers to non-Jews.

The next major Jewish commentary on the Old Testament, after the Talmud, is the Cabalah, specifically, the *Zohar*, which states, *inter alia*:

> "AND SARAH SAW THE SON OF HAGAR THE EGYPTIAN, WHOM SHE HAD BORN UNTO ABRAHAM, MAKING SPORT. R. Hiya said: 'After recording the birth of Isaac, the Scripture never mentions Ishmael by name so long as he was still in the house of Abraham: dross cannot be mentioned in the presence of gold. Hence Ishmael is referred to here as the son of Hagar the Egyptian, as it was not fitting that his name should be mentioned in the presences of Isaac.' Said R. Isaac: 'The words and Sarah saw imply that she looked at him disdainfully, as being the son not of Abraham but of Hagar the Egyptian, and, furthermore, only Sarah regarded him so, but not Abraham, as we read that THE THING WAS VERY GRIEVOUS IN ABRAHAM'S SIGHT ON ACCOUNT OF HIS SON-not the son of Hagar, but his son.' R. Simeon said: 'The Scripture really speaks in praise of Sarah. For what she saw was that he was indulging in idolatrous practices. Hence she said: Surely, this not the son of Abraham, who follows in the footsteps of Abraham, but the son of Hagar the Egyptian, who is reverting to the type of his mother. Hence: AND SHE SAID UNTO ABRAHAM: CAST OUT THIS BONDWOMAN AND HER SON; FOR THE SON OF THIS BONDWOMAN SHALL NOT BE HEIR WITH MY SON, EVEN WITH ISAAC.' The truth, therefore, is that she observed him worshipping idols, and performing the practices which his mother had taught him. Hence the words of Sarah, For the son of this bondwoman shall not be heir, as much as to say: I know that he will never enter the fold of the true faith and that he will have no portion with my son either in this world or in the world to come. Therefore God supported her, since He wished to keep the holy seed carefully separated, for that was the end for which He created the world, as Israel was already in His thought before the creation of the world. It was therefore that Abraham appeared in the world, so that the world could be sustained for his sake. Abraham and Isaac together upheld the world, yet they were not firmly established until Jacob came into

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the world. When Jacob appeared, both Abraham and Isaac became firmly established and the whole world with them. From Jacob the holy people gradually emerged into the world, and so the whole of existence became duly established according to the holy pattern. Hence God said, In all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall seed be called to thee, i.e. in Isaac and not in Ishmael."[44]

I. B. Pranaitis documented several relevant passages from religious jewish texts, in his book *The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*, Eugene Nelson Sanctuary, New York, (1939), pp. 49-51:

"7. NOT LIKE MEN, BUT BEASTS

In *Kerithuth* (6b p. 78) it says:

> 'The teaching of the Rabbis is: He who pours oil over a *Goi*, and over dead bodies is freed from punishment. This is true for an animal because it is not a man.[48] But how can it be said that by pouring oil over a *Goi* one is freed from punishment, since a *Goi* is also a man? But this is not true, for it is written: *Ye are my flock, the flock of my pasture are men (Ezechiel, XXXIV, 31)*. You are thus called men, but the Goim are not called men.'

In the Tract *Makkoth* (7b) he is said to be guilty of killing 'except when, if intending to kill an animal he kills a man by mistake, or intending to kill a *Goi*, he kills an Israelite.'

In *Orach Chaiim* (225, 10) it says:

> 'He who sees beautiful creatures, even though it be an *Akum* or an animal, let him say 'Blessed art thou Our Lord God, King of the Universe, who has placed such things on the earth!''

8. THEY DIFFER ONLY IN FORM FROM BEASTS

In *Midrasch Talpioth* (fol. 225d) it says:

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> 'God created them in the form of men for the glory of Israel. But *Akum* were created for the sole end of ministering unto them [the Jews] day and night. Nor can they ever be relieved from this service. It is becoming to the son of a king [an Israelite] that animals in their natural form, and animals in the form of human beings should minister unto him.'

We can quote here also what is said in *Orach Chaiim*, 57, 6a:

> 'If pigs are to be pitied when they suffer from disease, because their intestines are similar to ours, how much more should the *Akum* be pitied when thus affected.'49

9. ANIMALS

In Zohar, II, (64b) it says:

> '...People who worship idols, and who are called cow and ass, as it is written: I have a cow and an ass...'

Rabbi Bechai, in his book *Kad Hakkemach*, ch. I, beginning with the word *Geulah* — redemption — referring to *Psalm* 80, v.13:

The boar out of the wood doth waste it, says:

> 'The letter ain is dropped [suspended] the same as these worshippers are followers of him who was suspended.'

Buxtorf (*Lex*.) says:

> 'By *wild pig* the author here means the Christians who eat pork and, like pigs, have destroyed the vineyard of Israel, the City of Jerusalem, and who believe in the 'suspended' Christ. Else the letter *ain* is dropped in this word because they, as worshippers of Christ who was hanged, are also dropped.'

Rabbi Edels, in commenting on *Kethuboth* (110b) says:

> 'The Psalmist compares the *Akum* to the unclean beast in the woods.'

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10. WORSE THAN ANIMALS

Rabbi Schelomo Iarchi (Raschi), famous Jewish commentator, explaining the law of Moses (*Deuter*. XIV, 21) forbidding the eating of meat of wounded animals, but which must be given to the 'stranger in thy gates,' or which, according to *Exodus* (XXII, 30) is to be thrown to the dogs, has this to say:

> '. . . for he is like a dog. Are we to take to word 'dog' here literally? By no means. For the text in speaking of dead bodies says, *Or thou mayest sell it to an alien*. This applies much more to the meat of wounded animals, for which it is permitted to accept payment. Why therefore does the Scripture say it may be thrown to 'dogs?' In order to teach you that a dog is to be more respected than the *Nokhri*.'

11. THEY PROPAGATE LIKE BEASTS

In the *Sanhedrin* (74b) *Tosephoth*, it says:

> 'The sexual intercourse of a *Goi* is like that of a beast.'

And in *Kethuboth* (3b) it says:

> 'The seed of a *Goi* is worth the same as that of a beast.'

Hence it is to be inferred that Christian marriage is not true marriage.

In *Kidduschim* (68a), it says:

> '. . . How do we know this? Rabbi Huna says: You can read: Remain here with the ass, that is, with a people like an ass. Hence it appears that they are not capable of contracting marriage.'

And in *Eben Haezer* (44, 8):

> 'If a Jew enters into marriage with an *Akum* (Christian), or with his servant, the marriage is null. For they are not

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> capable of entering into matrimony. Likewise if an *Akum* or a servant enter into matrimony with a Jew, the marriage is null.'

In *Zohar* (II, 64b) it says:

> 'Rabbi Abba says: If only idolaters alone had sexual intercourse, the world would not continue to exist. Hence we are taught that a Jew should not give way to those infamous robbers. For if these propagate in greater numbers, it will be impossible for us to continue to exist because of them. For they give birth to sucklings the same as dogs.'"

We find the racist Jews Isaac Luria, Nachman of Bratslav and Shneur Zalman degrading Gentiles as if sub-human. Shneur Zalman believed that:

> "Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever. Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. . . . Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews, as the pieces of chaff outnumber the kernels. . . . All Jews were innately good, all gentiles innately evil. Jews were the pinnacle of creation and served the Creator, gentiles its nadir and worshiped the heavenly hosts."-- From: A. Nadler, "Last Exit to Brooklyn: The Lubavitcher's Powerful and Preposterous Messianism", The New Republic, (4 May 1992), pp. 27-35, at 33. Nadler appears to quote from: R. A. Foxbrunner, Habad: The Hasidism of R. Shneur Zalman of Lyady, University of Alabama Press, Tuscaloosa, Alabama, (1992).

Rabbi Abraham Isaac Kook wrote in the Twentieth Century that:

> "The difference between the Israelite soul. . . and the souls of all non-Jews, no matter what their level, is bigger and deeper than the difference between the human soul and the animal soul."[45]

In an alternative translation:

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"The difference between a Jewish soul and souls of non-Jews—all of them in all different levels—is greater and deeper than the difference between a human soul and the souls of cattle."[46]

The Jewish Encyclopedia wrote in its article "Gentile":

"According to Hananiah b. Akabia the word (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpatim, 80b). [***] Another reason for discrimination [against Gentiles] was the vile and vicious character of the Gentiles: 'I will provoke them to anger with a foolish nation' (= 'vile,' 'contemptible'; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, 'whose flesh is as the flesh of asses and whose issue is like the issue of horses' (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. 'The Torah outlawed the issue of a Gentile as that of a beast' (Mik. viii. 4, referring to Ezek. l. c.)."[47]

In an article "Begin and the 'Beasts'", *New Statesman*, Volume 103, Number 2674, (25 June 1982), page 12, Amnon Kapeliuk wrote of Menachem Begin, the Prime Minister of Israel:

"The war in Lebanon cannot be interpreted, even by its most devoted proponents in Israel, as a war of survival. For this reason, the government has gone to extraordinary lengths to dehumanise the Palestinians. Begin described them in a speech in the Knesset as 'beasts walking on two legs'. Palestinians have often been called 'bugs' while their refugee camps in Lebanon are referred to as 'tourist camps'. In order to rationalise the bombing of civilian populations, Begin emotively declared: 'If Hitler was sitting in a house with 20 other people, would it be

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correct to blow up the house?’’”[48]

Dehumanizing and denying the divinity of non-Jews is merely one aspect of the jewish hatred of Gentiles, one detailing and documenting the racist and genocidal Jewish belief that non-Jews are not human and must be exterminated. The Jews also believe that non-Jews are descended from the Devil, and that non-Jews are the slaves of the Jews.

Muslims believe that they inherited God's covenant (*Genesis* 15:18) from Abraham through Abraham’s firstborn child Ishmael, son of Abraham and Hagar. Jews believe that the jewish god instead passed the covenant on to Isaac (*Genesis* 17:19-21), who was later born to Abraham and Sarah. Ishmael is the biblical father of the Arabs, and has more generally come to symbolize all Muslims. The racist jews refer to Arabs, and Muslims in general, as "Ishmaelites". According to jewish law, it ought to have been the firstborn Ishmael who inherited the covenant and the Jews, by their own accounts, only acquired it by means of trickery and treachery, a thing of which they are proud—just as they take great pride in their mythical King David, who was an adulterer and deceitful murderer.

The racist Hebrew Bible stigmatizes “Ishmaelites”, which has come mean Muslims to the Jews. *Genesis* 16:12 states:

> “And [Ishmael] will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.”

This text reveals to us why the Jews are unleashing savage Ishmaelites in White nations. The Jews are artificially fulfilling their prophecies in order to bring about our destruction, and their rise as sole inhabitants of the Earth. The Jews are pitting the Muslims against Whites, and placing them in our midst, just as the Jews pitted Whites against Muslims and sent us into their nations to destroy them in our Middle Eastern wars for the Jews.

Jews believe that jewish law expressed in the *Babylonian Talmud* grants them special license to murder “Ishmaelites”, that is Muslims and Arabs in particular. In addition to the virulently anti-Gentile passages found throughout the Hebrew Bible and in the Talmud and the Zohar, the talmudic book of Sukkah, folio 52b, not only dehumanizes Arabs, and in the Jews’ eyes, the Muslims in general, it makes them the enemies of the jewish god,

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"R. Hana b. Abba stated: It was said at the schoolhouse, There are four things of which the Holy One, blessed be He, repents that He had created them, and they are the following: Exile, the Chaldeans, the Ishmaelites and Evil Inclination. 'The Exile', since it is written, Now, therefore, what do I here, saith the Lord, seeing that My people is taken away for naught etc.;[9] 'the Chaldeans', since it is written, Behold the land of the Chaldeans—this is the people that was not;[10] 'the Ishmaelites', since it is written, The tents of the robbers[11] prosper, and they that provoke God are secure since God brought them with His hand;[12] 'the Evil Inclination', since it is written, [And I will gather her that is driven away] and her that I have afflicted.[13]"[49]

The *Zohar* informs us of the beliefs of cabalistic Jews and their racist genocidal hatred of non-Jews. The *Zohar*, I, 28*b*-29*a*, states,

"At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29*a*] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."[50]

The *Zohar* I, 47*a*, states,

"SAID Rabbi Abba: 'Nephesh hahaya' (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?'

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> Said Rabbi Eleazar: 'They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, 'Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind' (Gen. 1-24). Wherefore does the word 'lemina' (after his kind) occur twice? It is to confirm what has lust been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off."[51]

The *Zohar*, II, 219*b*, states,

> "So they went nearer and they heard him saying: 'Crown, crown, two sons are kept outside, and there will be no peace or rest until the bird is thrown down in Cæsarea.' R. Jose wept and said: 'Verily the *Galuth* is drawn out, and therefore the birds of heaven will not depart until the dominion of the idolatrous nations is removed from the earth, which will not be till the day when God will bring the world to judgement.'"[52]

The *Zohar*, III, 19*b*, states,

> "It is, however, as R. Abba has said: all the other days are given over to the angelic principalities of the nations, but there is *one* day which will be the day of the Holy One, blessed be He, in which He will judge the heathen nations, and when their principalities shall fall from their high estate."[53]

The *Zohar*, III, 43*a*, states,

> "To these He appointed as ministers Samael and all his groups—these are like clouds to ride upon when He descends to earth: they are like horses. That the clouds are called 'chariots' is expressed in the words, 'Behold the Lord rideth upon a swift cloud, and shall come into Egypt' (Isa. XIX, I). Thus the Egyptians saw their Chieftain like a horse bearing the chariot of the Holy One, and straightaway 'the idols of Egypt were moved at His presence, and the heart of Egypt melted in the midst of it' (*Ibid*.), i. e. they were 'moved' from their faith in their own

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> Chieftain. AND EVERY FIRSTLING OF AN ASS THOU SHALT REDEEM WITH A LAMB, AND IF THOU WILT NOT REDEEM IT. . . THOU SHALT BREAK HIS NECK."[54]

Jewish Cabalah degrades Jesus Christ and the Prophet Mohammed. The Jews caused the crucifixion of Christ and attempted to poison the Prophet Mohammed to death. Jews are remembered by friend and foe alike as assassins of the prophets. The *Zohar*, III, 282*a*, states,

> "From the side of idolatry Shabbethaj (Saturn) is called Lilith [*Footnote:* Lilith is a female demon, comp. Is. XXXIV. 14 and Weber, *Altsynagogale palästinische Theologie*, p. 246.], mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there (read ‰Â Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament [*Footnote:* ‡Î„Ì is a fibre attached to the lungs] which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'"[55]

Wanting for God's intervention, the Jewish bankers themselves played the rôle of the jewish messiah and used Old Testament prophecies, the talmud and cabalistic writings as a plan they set out to artificially fulfill by their own intentional actions, without any help from their jewish god. World Jewry carried out these plans, often in the garb of zionists and communists.

For Jews, Muslims are destined to be the practitioners and enforcers of the Noahide Laws iterated in the *Babylonian Talmud*, Tractate Sanhedrin, which call for the beheading of Christian idolaters. To the Jews, Gentiles have no rights of self determination or freedom of religion. Instead, according to the Jews, they must obey the seven Noahide laws or face death. The Jews themselves follow 613 laws.

The Jews instigated the execution of Jesus Christ and poisoned the Prophet Mohammed. To the Jews both murderous acts are also symbolic acts, and are acts of sympathetic magic signifying and provoking the

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extermination of Esau (Europeans) and Ishmael (Islam) at the points of one another's swords. By killing the gods of the Gentiles, you Jews plan to kill the Gentiles themselves by removing their supernatural protection, as above in the heavans, so below on Earth. The god of the Jews is a jealous god and it commands the Jews to destroy all of the Gentiles gods. The Jews are a jealous people, and feel compelled to destroy all non-Jews. The Jews view themselves as divine and the mirror image of their god, in whose image they believe they were created.

Old Testament prophecies and promises to the Jews in *Psalms* 2; 72, *Isaiah* 11:4; 42:1, and *Jeremiah* 33:15-16 state that the jewish king will receive the jewish god's support to exterminate the Goyim. Note that I am not referring to Christian interpretations of such passages, but to Jewish beliefs, which are very different from Christianity. The Old Testament frequently states that Jews are the chosen people and are jewish god's people, the elect carrying divine seed, and that to follow the jewish god is to be a Jew, and no other can be so chosen.

The Old Testament frequently states that those who do not follow the jewish god, that is those who are not Jews, shall perish forever, for example in *Isaiah* chapters 65 and 66.

Cabalah and the talmud did not arise in a vacuum, rather they are jewish commentaries on the Old Testament, and we must judge what the Old Testament means to Jews by listening to what Jews have written and said about it. The Jews have long known that the jewish god will not come down and create their desired Gentiless "new heavens and a new earth" (*Isaiah* 65:17), rather, it is incumbent upon the jewish people to fulfil these prophecies by their own actions and deliberate manipulation of the actions and inaction of non-Jews. The Jews also hold to the notion that they are the "elect" (*Isaiah* 65:9), the "chosen" (*Deuteronomy* 7:6), and this is most clearly stated in the Jewish books of *Enoch*, which are apocryphal, but which evince Old Testament genocidal intent. Only the "elect"—only the Jews—will survive in the new world the Jews are busy building.

The Jews hold to the talmudic and cabalistic maxim "as above, so below". They believe that what happens in the heavens among the gods happens on Earth. By killing off the Gentiles, the jews believe that they are killing off all the rival gods of their jealous jewish god.

Matthew 6:10 states,

> "Thy kingdom come, Thy will be done in earth, as it is in heaven."

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Matthew, chapter 16, verse 19:

> "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

By tricking Gentiles into abandoning their gods in favor of atheism, or jewish monotheism, the Jews believe that they are depriving the Gentiles of the supernatural protection of their gods and are killing off their gods in the heavens, which will result in the death of all Gentiles on Earth, as above, so below.

Jews believe that they are their god, and therefore must fulfill these messianic prophecies themselves. This is clear in the Cabalah and in such mundane Jewish sources as the zionist treatise *Rome and Jerusalem* by Moses Hess. Hess formulated the zionist and communist movements as practical means for the jewish people to serve as their own messiah and fulfill jewish messianic prophecy by means of these two quasi-political movements.

Communism enslaved the Gentiles and turned their wealth over to the Jews, and it enables the Jews to slaughter the best of the Gentiles pursuant to the maxim of ben Yohai that the best of the Gentiles deserves death. Zionism created the ingathering of the Jews and the theft of Palestine from its indigenous population. Both zionism and communism work in tandem to exterminate the Gentiles and leave the Jews standing in Jerusalem as inheritors of the new earth and new heavens of jewish messianic prophecy.

Given the proven genocidal intent of the Jews, Whites should ensure that the nuclear arsenal of the USA is placed in White hands and White hands only. We should also ensure that Mexico becomes White territory followed by all of Central America. In this way, we could split Americas with the Latinos and provide incentives for them to agree to this and disincentives for them to oppose it. North America would become White territory committed to White strategic interests.

By working with Whites in Russia to employ their nuclear weapons in the defense of White strategic interests, rather than targeting Whites, the nuclear arsenals of the USA, UK, France and Russia will join in a strategic alliance to secure the future of Whites and White territories. With this unmatched power, we can disarm the nuclear capabilities of non-Whites and guarantee the foreseeable future of our race.

We will then be able to clean up the Northern Hemisphere so that

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our living environment is healthy and conducive to human life for the conceivable future. We will then be able to bring to an end the existential threat of the Jews' Samson Option of mutual assured destruction of Whites by their own arms. There is much we will accomplish, if we work together for our mutual benefit, instead of working towards our mutual destruction.

Do not be fooled into believing that the jews seek to create a global police state similar to the Bolshevik Soviet Union as the be all and end all of their messianic conquest. The jewish mission is not to spread monotheism or communism, but rather to exterminate all Goyim and destroy all nation States.

The Samson Option, the jews' plan to exterminate humanity, is simply a modern restatement of the fundamental goal of judaism expressed in the Jews' earliest foundational texts and in their most modern rhetoric. The Jews believe that they are divine fragments of their god (*Deuteronomy* 32:9, "For the Lord's portion is his people; Jacob is the lot of his inheritance."). The jews believe that their god, meaning themselves, will be absolute ruler of the Earth (*Zechariah* 14:9, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."). The jews believe that all Goy nations must be destroyed and all Goy animals must be exterminated (*Jeremiah* 30:11, "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.").

When the jews claim that their god will rule the world, they are referring to themselves, "as above, so below". I quote only a few passages above, but there are hundreds more in the Old Testament alone which prove what I say. My interpretations of these passages are those provided by the Jews' own thinkers and scholars throughout their history, including the present.

When rabbi Michael Higger offered up the jews a rallying cry in 1932, before the so-called "holocaust" and the formation of the modern nation of Israel,

> "Righteous Unite! Better destruction of the world than a wicked world!"[56]

Higger was not declaring an "option" of ruining every nation but the Jews' and exterminating the Goyim, but rather demanding the destruction of all Goy nations and the mass murder of all Goyim.

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As I stated above, the Jews believe they are the seed of their god, its foul presence on Earth:

> *Ezra* 9:2,
> "For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass."

Isaiah 6:13,

> "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

Isaiah 44:2-3,

> "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:"

Isaiah 59:20-21,

> "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

The Jews hold that the are the "elect" of their god who will steal everything the Goyim own including their lives:

Isaiah 42:1,

> "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring

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forth judgment to the Gentiles."

Isaiah 45:4,

> "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

Isaiah 65:9,

> "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."

Isaiah 65:22,

> "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

2.2.2 The Jewish Mission and Communism

After emancipation, Jews had initially faced the dilemma that if they sought to become a professor at a university they first had to convert, at least on paper, to Christianity. In 1822, Gans, Zunz and Moser created a segregated Jewish institution in order to offer an alternative to the often insincere baptisms of Jews. They called their society the *Verein für Kultur und Wissenschaft der Juden* (Society for Culture and Science of the Jews), which published the *Zeitschrift für die Wissenschaft des Judenthums* (Journal for the Science of Jewry). The association attracted Heinrich Heine, but soon disbanded. Heine, Gans and countless others took the baptismal plunge and the integration of Jews into Christian society began—some would later say in effort to undermine Gentile society. It is an established fact the the Frankist Jews of Poland became Roman Catholics in order to rot out the church from within.

Several articles appeared in *La Revue de Paris* in 1928 under the title "Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx", in which "Salluste", a pseudonym, argued that Communism was a "neo-Messianic" scheme created by Heinrich Heine and Karl Marx, by means of which they meant to fulfill Judaic messianic prophecies.[57] Salluste further argued that the jewish societies which grew out of Moses

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Mendelssohn's jewish reformation movement, were organized to subvert Gentile cultures and religions and replace them with Judaized culture and world revolution—fulfilling Judaic messianic prophecy under the pretext of a secular movement for progress. This movement also manifested itself in the arrogance of the "Jewish Mission" of "reformed" Judaism, by which the Jews openly sought to undermine the self determination, representative government and independence of Gentile societies.

On 22 September 1922, a Jewish bolshevist zionist apologist who published under the pseudonym "Mentor",[58] on pages 13 and 14 of *The Jewish Chronicle*, confirmed that the "Jewish Mission" was to subvert other nations, cultures and religions in the name of "peace" and to force Gentiles to comply to the will of the jewish minority,

"'What are the Jews Doing?'

By MENTOR.

WHEN I wrote in this column last week, I had no idea that the premonitions to which I alluded, of another great catastrophe of like sort to the war that began in 1914, would so soon be justified. Within a few hours of my words appearing in print a document was issued by the British Government, threatening the beginning of a war of which, once started, no man could foretell the end. Hardly was the last issue of the *Jewish Chronicle* published than we seemed whirled back in a sudden instant to the time eight years ago that preluded the terrible world-struggle that lasted through nearly five years. There were rumours of war; there were ominous movements of politicians from the four corners of the kingdom, which newspapers interpreted as meaning all sorts of things. The evil birds of Militarism were foregathering. Like vultures they flew to gather their prey. Stories were bruited abroad, craftily designed to work upon the sentiments and the emotions of the people. Reasons and excuses, arguments and assurances, were cleverly designed, so that when the dogs of war were unleashed, proof of the inevitability and the justification for starting wholesale murder, for man going out to kill his fellow man, might be prudently provided beforehand. As I write, the situation—as it is termed—seems, if anything, a good deal less dangerous than it did at the beginning of the week. That is because those who were for war, those who were willing if not

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anxious to resort to arms in order to fight about a dispute instead of adjusting it by negotiation, have not received the encouraging response from the country which they had evidently hoped would come to them. Once bit twice shy! All the conventional paraphernalia of diplomats and politicians were again employed by the men of war as they were used eight years ago. Then their assurances were accepted, and men believed they could by war accomplish a great deal. Now, some of the public at least are wiser, and recollect the fraud, the chicanery, the double-dealing, the falsity, and the two-facedness which were so largely responsible for the determination of this country to enter into war eight years ago. They know that the same people are up to the same dodges, that the like people are bent on the like wiles, and the country this time has put a large discount upon all the mongering for War. The experience of the Great War has thus not been wholly lost, and there seems a healthy disposition, in more than one quarter, to regard the Minister who leads this country into war as *ipso facto* unfitted to hold the trust he has dishonoured by muddlement. There is proved to be now a looking upon war as the crowning disaster of any nation, not as its glory, as a visitation and not as a proud happening.

Jewish Doctrine and Christian.

If war is averted, if those responsible for the Government of the country finding war 'no go,' because the people will have none of it, have to seek other means for adjusting international differences, then the incident which looked so grave at the beginning of the week will have been of advantage. For it will have shown at least one Government that the way of war is not the easiest at hand for them for settling any disputes that may arise. So far, so good; and if that spirit of antagonism to and hatred and—if you will—fear of war be maintained, so that men, beginning by disliking it, will go on to loathe and detest it, then we shall have made a long stride to the abolition of war and the arbitrament of the sword, and towards that condition which is the Jewish ideal; when man shall no longer lift up sword against man, nor learn war any more. [*Isaiah* 2:4] I call that the Jewish ideal, but we Jews have not a monopoly of it. Peace is a Christian ideal, too. Indeed, Christianity goes much farther, and is a doctrine of non-resistence to evil. Judaism does not teach that; it is far more practical and far more human. But if Christianity were really practised and the Christian spirit were

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truly in the souls of those who profess Christianity, war would be impossible. But a Jew is here writing for Jews, and it is because peace is a Jewish ideal that I revert to this question here and now—now, because we are on the threshold of the most sacred days in the Jewish calender, when the Jew, if ever, is brought into close contact with the Almighty, when, if ever, he feels strong upon him the duty which is his as a Jew.

The Jewish Mission.

And I ask: What are the Jews doing in the war against war, the war which the King himself the other day said is the only war worth while; the war for Civilisation, for salving Humanity, for making the life of men and women in the world tolerable and bearable; the war against one of the most fertile roots of poverty with its fruits of hunger, and vice, and disease—what are the Jews doing in the war for which the King of Kings long ago conscripted certainly every Jew? I suppose the answer will reach me that Jews ought not, as such and of themselves, to be expected to take any definite part in such a campaign. I shall be told that war is really a political matter, and that Jews have no politics of their own, they share in the politics of the nations of which they are citizens. But this argument, carried to its logical conclusion, would place the Jew in such a position that the whole of the claim which he has made concerning his place in the world, and in respect to the Judaism he professes, would have to be seriously overhauled. How can a Jew be true to Jewish teachings, to the teachings of the Prophets, to Rabbinical teaching, to all that Judaism connotes for the Jew, unless Peace on earth and Goodwill among men be believed in by him and hoped for by him? How can he pray, as he constantly prays, from year end to year end, and day by day, for peace, and yet not mean it and not wish it? And if he means it and wishes it, then how can he place even his duty to the State (if it is conceivable that his duty to the State can involve war as a principle) before his duty to his God? The Christian does it. He worships a Divinity that he hails as the emblem of peace. He invokes the one whom he regards as Messiah, the harbinger of peace. He subscribes to the doctrine of Peace enunciated by the great Founder of his faith, and yet he contrives instruments of violence, engines of slaughter, and all the hellish devices for maintaining War on earth and illwill towards men. But that is a matter for Christians. That they do thus is no reason, and

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assuredly no justification for Jews doing likewise. Following the multitude to do evil is not Jewish work. And so I ask again, just as we are slipping into yet another New Year: What are the Jews doing so that war shall cease from the earth, so that peace may reign and goodwill prevail among the children of men?

Our Separateness.

What are the Jews doing? It is a pertinent and not an impertinent question; because it asks, though not in those words, how is the Jew justifying his existence? We elect to remain a separate people. In every country and in every land we segregate ourselves from our fellow-citizens, and throughout the ages we have obstinately (as our enemies term it), faithfully as we believe, kept ourselves apart as a separate people. For what? Some Jews will tell you that we have refused to assimilate in the sense of losing ourselves in the multitudes surrounding us, because we have all along been conscious of being a separate national entity. So we have maintained our separateness in the hope that some day our national being would be restored. This, put very broadly, is the attitude of Zionists and Jewish Nationalists. But all Jews are not one or the other. The majority are neither, or at least care not at all for either striving. Their idea of Jewish separateness is altogether another. They say that we Jews have kept apart in order to carry on, amid the nations of the world, a Jewish Mission. That mission, so it is claimed, comprises our weaning other peoples away from error of thought and sin of action to a true conception of God. It means that we have to urge the breaking up of all idols and securing allegiance alone to the Almighty Governor of the universe. Very well, let us accept, for the purpose of argument, the contention of these fellow Jews that their separateness is maintained alone for the Mission potentialities of our people. Then I would ask: What are they doing in the way of propagating that Mission? Some of them argue that although it is true they are not actively engaged in spreading the message of Israel, or in preaching its truths to those of other faiths, they are doing service to the mission passively in the living of their lives. Their example, they say, is even better than precept. Surely this is a paltering with the question; it is an excuse, a subterfuge, and it makes the whole idea of the Mission of Israel not alone the sham that it is with those who thus argue, but a ridiculous parody of every idea of the purpose and the object which any mission worthy of the

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name must have.

The Jew's Contribution.

This paltry excuse for neglect of the call of the Mission of Israel does not rob us of the right to ask: What is the Jew doing in pursuance of what he believes to be his mission to Mankind? The answer must be: precious little. We are standing at the dawn of a New Year. We are about to reach another milestone in our history. Is the Jew to go on year by year in the same meaningless, chaotic existence, just living, just existing without a worthy purpose as Jew; for mere material selfish objects, as a people without an ideal, without an aspiration? Broadly speaking, there are only two possible ideals for Jews, the National ideal and the Mission of Israel ideal. They are not antagonistic or even mutually exclusive. For the Jewish Nationalist also believes—believes very strongly—in the Mission of Israel, but believes, too, that it is impossible of accomplishment without national existence in a Jewish land. But taking the Jewish position as it is, either aspiration, if the Jew be true to it, will justify his separateness among the nations of the world. But if he nourish neither of those ideals, as is the way with thousands and thousands of Jews, then the *raison d'être* of his existence is *nil*, the part he plays in the world is a mirage. He is a mere parasite, and he justifies nothing so much as the indictment that is made by some enemies of our people. They denounce us because we remain separate as a people, and yet take no count of any service which we should do as Jews for the common benefit of Mankind. Well, if there be any reality in the Mission of Israel ideal, then I ask again: What are the Jews doing? What part are they taking in the war against war, in leading men from violence and slaughter and murder in the wholesale, back or rather forward to ways of peace, to ways of goodwill and happiness among men. We are doing precious little, even as individual Jews. As a Jewish people, we are doing nothing.

Here surely, as I have more than once suggested, is a great and glorious opportunity for the Jewish People. They do not want to be a separate nation. They wish to be separate among the nations of the world. Very well, then let them justify that aspiration. All the trouble Jews encounter is traceable to nothing so surely as to the fact that they are despised. And they are despised, not as individuals—as individuals even anti-Semites

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> respect Jews—but because, however commendable individual Jews may be, whatever service individual Jews may have done for the world and for civilisation—and Dr. Joseph Jacobs left a posthumous work showing how great had been the service of individual Jews in that respect—as a people Jews contribute nothing to the service of mankind. We do not cultivate a Jewish culture; we are not known for any great or enduring office which we perform. But suppose we carried on our mission, our God-given mission as the bringers and the promoters of peace, as the bearer of that great ideal, is it not palpable that there would be something we should be doing by which we should win the respect of mankind? Because sooner or later, after misunderstanding had passed away and misrepresentation and vituperation had evaporated, the world would come to acknowledge itself our debtors for the good we should have effected. It seems to me that in the times in which we live—with the constant menace and danger of war, with the ineffable wickedness which allows great talent and scientific attainment to be misused and misapplied, as they are being misused and misapplied in devising means for carnage, for bloodshed, for violence, for all the indescribable horror comprised in war—and particularly at this hour when we are entering into the most solemn moments of conclave—the Jew with his God—it is not inapt to ask: What are the Jews doing in the war that alone matters, the war against war? I ask it here and now, because the hearts of my fellow-Jews, attuned at this season to higher thoughts and loftier aspirations, may bethink themselves that there is a great evil in the world, the greatest evil that mankind and civilisation have to contend against. And mayhap there will arise in their souls a determination, each one as he can and where he can, to do what he can—thus making it a Jewish mission—so as to roll away the menace of war from the path that humanity is treading."

If the "Jewish Mission" were truly to convince the peoples of the world that monotheism is the most rational choice among extant religions, then Jews would be applying themselves to this task, but they are not. Instead, it appears that where Jews involve themselves in religious questions, they are most often ridiculing and subverting other religions. Far from inviting other peoples to join Judaism, Jewish leaders instead attempt through their disproportionate control of media and

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education to destroy all religious beliefs in other peoples, including the monotheism of Christianity and Islam—save the false beliefs they have instilled in Dispensationalist Christian Zionists, who serve as their slavish and gleefully suicidal "Esau" to their "Jacob".

The true nature of the "Jewish Mission" is made obvious by the actions of jewish leaders and is spelled out in jewish religious literature from the ancients to the present day. It is to destroy all other cultures, religions, nations and races. It is not a mission of peace and tolerance, rather it is a mission of jewish segregation, Gentile miscegenation, anti-Gentile race hatred, jewish supremacy, war and death. As the Jewish book of *Exodus* 34:11-17 states, the "Jewish Mission" is to:

> "11 Observe thou that which I command thee *this* day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods."

The Jewish book of *Obadiah* states,

> "1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard a message from the LORD, and an ambassador is sent among the nations: 'Arise ye, and let us rise up against her in battle.' 2 Behold, I make thee small among the nations; thou art greatly despised. 3 The pride of thy heart hath beguiled thee, O thou that dwellest in the clefts of the rock, thy habitation on high; that sayest in thy heart: 'Who shall bring me down to the ground?' 4 Though thou make thy nest as high as the eagle, and though thou set it among the stars, I will bring thee down from thence, saith the LORD. 5 If thieves came to thee, if robbers by night—how art thou cut off!—would they not

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steal till they had enough? If grape-gatherers came to thee, would they not leave some gleaning grapes? 6 How is Esau searched out! How are his hidden places sought out! 7 All the men of thy confederacy have conducted thee to the border; the men that were at peace with thee have beguiled thee, and prevailed against thee; they that eat thy bread lay a snare under thee, in whom there is no discernment. 8 Shall I not in that day, saith the LORD, destroy the wise men out of Edom, and discernment out of the mount of Esau? 9 And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10 For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou didst stand aloof, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12 But thou shouldest not have gazed on the day of thy brother in the day of his disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. 14 Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. 16 For as ye have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. 17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host

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> of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S. [version of the Jewish Publication Society]"

"Salluste" alleged that Heinrich Heine pulled out of these movements which grew from Moses Mendelssohn's jewish reformation, not because Heine sincerely wished to disassociate from the Jewish destruction of Western Civilization, but because these groups had begun to draw attention to themselves and Heine wanted his views to be kept secret, and shied away from the political pressure placed on these subversive organizations. Salluste later republished his articles in book form, *Les Origines Secrètes du Bolchevisme: Henri Heine et Karl Marx*, Jules Tallandier, Paris, (1930); and his ideas were championed by Denis Fahey in his book *The Mystical Body of Christ in the Modern World*, Browne and Nolan Limited, London, (1935); and later by Robert H. Williams, *The Ultimate World Order—As Pictured in "The Jewish Utopia"*, CPA Book Publisher, Boring, Oregon, (1957?).

In 1845, *The North American Review* wrote of the Frankist-style forces in the Jewish community Salluste later described,

> "We might confidently look for reformers under such a system as Rabbinism; and, even without the name of reformation, for wide departures from the Talmud, either towards the 'old paths,' or to infidelity. The man who in modern times exerted the most commanding influence on Judaism was Moses Mendelssohn. He was born at Dessau, in 1729, was carefully educated in the Bible and Talmud, but was thrown upon Hebrew charity in Berlin, at the age of thirteen. Following the bent of his own genius, and stimulated by various associations, he left the dreary paths of tradition, to pursue the intricate but flowery ways of Gentile philosophy. He even improved the German language, in which he wrote with great taste. The influence of his works and his example was soon manifest. An enthusiasm for German literature and science was awakened among the Jewish people, when they beheld their kinsman ranking with the first scholars of the age. 'Parents wished to see their children like Mendelssohn. Rashi and Kimchi, the Shulchan, Aruch, and Josaphoth, were laid on the

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shelf. Schiller and Wieland, Wolff and Kant, were the favorite books of the holy nation.' Mendelsshon was very strict in Talmudical observances, and did not in his works directly oppose them; yet he certainly intended to undermine Rabbinism, and covertly labored to obliterate superstitions and prejudices, and to render his religion consistent with free intercourse between Jew and Gentile, and with the palpable benefits of modern progress in letters and refinement in manners. After all, he was probably at best but a deist; and he certainly lacked that directness, candor, and earnestness of purpose, which true-hearted reformers have usually manifested. Christians must deny to Judaism that vitality which is essential to its maintenance upon the true basis even of a pure pre-Messianic creed. As a system, though not indeed strictly in each individual, it must ever oscillate between Rabbinism, or the like, and rationalism,—finding no stable, middle, spiritual ground.

Mendelssohn died in 1786; but others arose to carry out his innovations. A Jewish literary and philosophical society was formed at Königsberg, in 1783, which supported the first Jewish periodical ever published,—a journal devoted to the cause of reform. The 'new light' rapidly spread; and now Mendelssohnism, in different varieties, inclined more or less to the Talmud, or to infidelity, is the religion of a great majority of the Jews in all Europe west of Poland, into which country itself, especially Austrian Poland, the revolution has in some degree extended. The 'Jews of the New Temple,' or ' Rational' or 'Reformed Jews,' as they are called, where their numbers have not secured peaceable ascendency, have generally seceded from the Talmudists; who, on their own part, where the so-called reformation has made good progress, adhere to the Talmud scarcely even in name.

The creed of the new sect has never appeared in an authoritative shape, but may be gathered from their writings and practices. The believers in it agree, that the Jews are no longer a chosen people, in the sense hitherto commonly received. They reject the Talmud, professing to receive the Hebrew Scriptures as the true basis of religious belief, and as a divine revelation; though after explaining away their inspiration, and the miracles recorded in them, on rationalistic principles. Regarding the Mosaic institutions as never abrogated, they consider, however, that most of their requirements are applicable only to a state of

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national establishment in Palestine; and therefore hold, that, until the unknown period of the Messiah's advent, and Israel's restoration, such laws only are to be observed as are necessary to preserve the essence of religion, or useful to form pious ecclesiastical communities, and which do not interfere with Gentile governments, with any of the existing relations of life, or with intellectual culture. The synagogue service has been remodelled; and the modern languages have been generally substituted for the Hebrew. A weekly lecture has taken the place of the semi-annual sermons of the Rabbinists. Contrary to the precept of the Talmud, instrumental music is introduced into public worship. 'The question of organ or no organ,' says a late journal devoted to the Jews, 'divides Judaism on both sides of the Atlantic.'

Before long, the latitudinarian views of the leaders in this movement clearly discovered themselves; and there was a temporary reaction in favor of Rabbinism, to which the more devout among their converts receded. Yet the new system has signally prevailed and flourished. It is in France, perhaps, that the Jews have thrown off most completely the trammels of Judaism,—indeed, of all religion. They now style themselves *French Israelites*, or *Israelitish Frenchmen*, according to the doctrine of Napoleon's Sanhedrim; and seem anxious to amalgamate themselves more and more with the nation at large. Most of their leaders are infidels, undisguisedly aiming to obliterate all the common notions about a Messiah, as utterly superstitious; referring the prophecies of his advent—which they still nominally treat as prophecies—to the political emancipation of the Jews in the various lands of their sojourn. 'The Regeneration,' a journal published at Paris by some of their most learned and influential men, has represented the French Revolution as the coming of the Messiah, bringing, first, judgment, then, liberty and peace. The grand rabbi of Metz, a few years ago, in addressing the Jews of his district, spoke thus:—

'God has permitted different religions, according to the different necessities of men, in the same way as he has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colors. Consequently, all religions are salutary for those who are born in these religions; consequently, we must respect all religions. All men, without distinction of religion, will be partakers of eternal beatitude, provided they have practised virtue

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in this life.'

On the 12th of June last, a voluntary Jewish synod met at Brunswick, composed of twenty-five eminent rabbins, from various parts of the continent. It was the first of a proposed succession of annual synods, to deliberate on Jewish affairs. They sat eight days, passed various resolutions proposing important changes, and declared their concurrence in all the decisions of Napoleon's Sanhedrim. The Jews of England, though visibly influenced by residence in so enlightened a kingdom, were all nominally Rabbinists, until, within the last four or five years, a reforming party seceded in London whence their principles and denomination—' British Jews—have since gradually spread. Even among those who remained, great difference of opinion prevails as to Talmudical observances. Both there and in this country, the Portuguese Jews seem most active in the work of revolution. The tide of Jewish emigration to the United States is rapidly swelling; and as it comes from many lands, it exhibits a variety of hue. But the voluntary emigrant is ever and characteristically a lover of change; and here the Talmud has little sway, and that rapidly declining. Mr. Leeser represents the Bible alone as the basis of the Jewish faith and in the whole article already referred to, does not so much as mention the Talmud. He edits, at Philadelphia, 'The Occident and American Jewish Advocate,' the first Jewish periodical established in this country. Soon after its establishment, 'The Israelite,' a weekly German paper, devoted to the same cause, and also published in Philadelphia, was announced; whether this still survives, we know not. Mr. Leeser expects a literal Messiah, —not God, or a son of God, but a mere man, eminently endowed, like Moses, to accomplish all that is foretold of him. He protests against some of the decisions of the late Brunswick synod, particularly the one reaffirming the *dictum* of the French Sanhedrim, that Jews might intermarry with Gentiles. He has long had in his congregation a Sabbath school, or a school for religious instruction, held, not on the seventh day, but on the Christian Sabbath, which Christian observance makes necessarily a day of convenient leisure for the purpose.

Among the stricter Jews, all over the world, the expectation of Messiah's advent is becoming more and more anxious. They not unfrequently talk, though without serious purpose, of embracing Christianity, should he not appear within a certain

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time. Migration to the Holy Land is visibly increasing. Multitudes from all parts of the world would hasten thither, could they become possessors of the dear soil, and enjoy reasonable protection. Mr. Noah proposes, that Christian societies and governments interested in the welfare of the Jews should exert their influence to procure these advantages for them in their native land of promise. The suggestion deserves notice.

Of modern efforts for the conversion of Israel to Christianity we can speak but briefly. The chief extraordinary obstacles which have hitherto opposed such efforts have been, a bigotry which treated the bare thought of investigating Christianity as a heinous sin, and which was ever prepared to stifle free inquiry by persecution; the character of Talmudical education, which disqualified the pupil for independent judgment; and accumulated prejudices against a religion too often exemplified only by profligate persecutors. But all these obstacles are gradually sinking away; nor does growing infidelity appear so formidable as the superstition and fanaticism which have given place to it. Moreover, the spirit of inquiry, and the dissensions kindled by the progress of the revolution which Mendelssohn commenced, are favorable to Christian effort. We shall speak only of what Protestants have done."[59]

Salluste quoted a rather famous letter which had for decades been attributed to the "Neo-Messianist" Baruch Lévy (a pseudonym?), which was allegedly written to Karl Marx, and which mirrors many of racist zionist Moses Hess' statements, and which further anticipates Michael Higger's philo-Semitic messianic book *The Jewish Utopia*. The Lévy letter stated,

"The Jewish people as a whole will itself be the Messiah. It will reign over the world by intermixing the other races of mankind and by eliminating borders and monarchies, which are a defense against particularism, and by the establishment of a world-wide Republic, which will universally grant the Jews the right of citizenship. In this new organization of humanity, the children of Israel who are now spread over the entire surface of the globe, all of the same race and the same traditions—without, however, forming a distinct nationality—will exclusively become the leaders, without ever meeting opposition, especially if they manage to set some segment of the working masses on a stable

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> course. The governments of the Nations which form the Universal Republic will all pass into the hands of the Jews without any effort, as a reward for the victory of the proletariat. The ruling Judaic race will then be able to eliminate personal property, and will control all of the public's wealth. Thus the promise of Talmud will have been fulfilled, which states that in the messianic era the Jews will hold the wealth of all the people of the world under their lock and key."
>
> "*Le peuple juif pris collectivement sera lui-même son Messie. Son règne sur l'Univers s'obtiendra par l'unification des autres races humaines, la suppression des frontières et des monarchies, qui sont le rempart du particularisme, et l'établissement d'une République Universelle qui reconnaîtra partout les droits de citoyens aux Juifs. Dans cette organisation nouvelle de l'Humanité, les fils d'Israël répandus dès maintenant sur toute la surface du globe, tous de même race et de même formation traditionnelle sans former cependant une nationalité distincte, deviendront sans opposition l'élément partout dirigeant, surtout s'ils parviennent à imposer aux masses ouvrières la direction stable de quelques-uns d'entre eux. Les gouvernements des Nations formant la République Universelle passeront tous, sans effort, dans des mains israélites, à la faveur de la victoire du prolétariat. La propriété individuelle pourra alors être supprimée par les gouvernants de race judaïque qui administreront partout la fortune publique. Ainsi se réalisera la promesse du Talmud que, lorsque les Temps du Messie seront venus, les Juifs tiendront sous leurs clefs les biens de tous les peuples du monde.*"[60]

Rabbi Liber doubted the authenticity of this letter and published a polemic against "Salluste", stating, *inter alia*,

> "Salluste quotes but one letter, which is enough to impress the novice, from the 'neo-messianist' Baruch Lévy to Karl Marx. Who is this Baruch Lévy? From where is this text taken? It is a mystery. Until proven otherwise, I hold this letter to be a forgery. Let me assure the reader. There exists, in the antisemitic literature, a whole series of false letters of the same tone, manufactured in more or less clandestine dispensaries, to say nothing of the 'Protocols of the Learned Elders of Zion', that

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forgery by officers of the Czar's police, whose origin was definitively unmasked[1]."

"Salluste cite seulement une lettre, assez impressionnante pour les novice, du «néo-messianiste» Baruch Lévy à Karl Marx. Qui est ce Baruch Lévy? D'où est tiré ce texte? Mystère. Jusqu'à preuve du contraire, je tiens cette lettre pour *un faux*. Que le lecteur ne se récrie pas. Il existe, dans la littérature antisémitique, toute une série de fausses lettres du même ton, fabriquées dans des officines plus ou moins clandestines, sans parler des «Protocles des Sages de Sion», cette forgerie de policiers tsaristes dont l'origine a été définitivement démasquée[1]."[61]

Salluste responded by quoting from numerous Jewish sources which justified his conclusions, though apparently without directly touching upon the provenance of the "Baruch Lévy" letter—which reappeared in Salluste's book of 1930.[62] Morris Kominsky argued that the letter was a hoax.[63]

Kominsky rather unconvincingly relies upon Herbert Aptheker's conclusion that the letter is a hoax on its face and does not appear to Aptheker to resemble anything else attributed to Marx, his correspondents or Marxism, in Aptheker's experience.[64] In any event, it is interesting that such accusations should be attributed to Marx's correspondent. It is even more interesting that Michael Higger's book of 1932, *The Jewish Utopia*,[65] unabashedly advocates nearly the exact same plan as the letter from "Lévy" to Marx. These, however, have a common source in the Hebrew Bible, and in the virulently anti-Christian and anti-Gentile talmud and cabalistic literature.

When Salluste republished the Lévy letter in 1930, Salluste added the following notation, which did address the provenance of the letter and which states that though letter might be of dubious origin it had been in circulation for almost half a century without raising a protest, that Marx's correspondence was purged of unflattering materials before it was published, and that the letter agreed with common sentiments among current authors and fit the current situation perfectly,

"(1) Ce texte d'une lucidité prodigieuse, et dont chaque phrase paraît s'appliquer à la situation politique et sociale du monde à l'époque où nous écrivons (1928), est connu depuis près d'un demi-siècle. Il a été cité pour la première fois au

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> Congrès Antisémite de Berlin, en 1888, puis reproduit à plusieurs reprises en France, et pour la dernière fois à notre connaissance, en 1919. Son insertion dans notre étude n'en a pas moins provoqué une véritable fureur chez nos contradicteurs, et l'on verra plus loin que le rabbin Liber nous accuse carrément de faux à ce sujet. . .
>
> Nous nous permettons d'observer: 1○ que le fait que cette lettre ne figure pas dans la Correspondance de Karl Marx ne prouve rien contre l'authenticité de la pièce, les gendres du prophète judéo-communiste, Paul Lafargue et Charles Longuet, n'ayant livré à l'impression les lettres de leur beau-père et de ses correspondants qu'après les avoir soigneusement expurgés; 2○ que la lettre ci-dessus a été citée à plusieurs reprises, depuis quarante ans, sans soulever la moindre protestation de la part d'autorités juives tout aussi qualifiées que M. le rabbin Liber; 3○ que les idées contenues dans cette lettre sont absolument conformes à celles exprimées, sous une forme très voisine, par d'autres écrivains juifs contemporains, tels que MM. Edmond Fleg, Barbusse, André Spire, etc., etc.; 4○ qu'en admettant même que le document soit d'origine incertaine, tout ce qui se passe dans le monde quarante ans après sa production, spécialement au point de vue de la judaïsation des partis révolutionnaires, montre que son auteur était admirablement renseigné."[66]

This "Neo-Messianism" of communism, which manifested itself in the French Revolution as a political messiah of the Jews, is truly the Paleo-Messianism of Deutero-Isaiah (*Isaiah*, Chapters 40-66, or 40-55 if one accepts the theory of Trito-Isaiah). Today "Neo-Messianism" bears the title of "Political Zionism". Moses Hess based his racist political zionism and his communism on the ancient jewish messianic prophecies, not those of a personal messiah, but of the jewish people itself as its own messiah. In accord with jewish prophecy, the jewish people as the master race, first subjugating, then exterminating the Gentiles. Before Moses Hess, Mordecai Manuel Noah called upon the jewish people to act as the messiah and "restore" themselves to Palestine.[67]

But communism was only one side of the jewish messianic coin. Jewish capitalists sought to control all the wealth of the world by accumulating it through corrupt means, and by hoarding gold—even by melting down the coins of the nations so as to contract their money supply and send them into an economic depression.

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Like the communists, whom they created and funded, the jewish capitalists sought to ruin the Gentiles, the nations, with wars and with debt, and by destroying their cultures, religions and educational institutions. They also sought to Judaize them and pursued their vicious and genocidal jewish mission without mercy, as their jewish god commands. *Deuteronomy* 7:1-6,

> "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Joseph Klausner wrote of the concept of the jewish people as messiah and master race—the usurper of the nations, and of the wealth of the world—in his book *The Messianic Idea in Israel: From Its Beginnings to the Completion of the Mishnah*. Klausner wrote, *inter alia*,

> "And kings shall be thy foster-fathers,
> And queens thy nursing mothers;
> They shall bow down to thee
> with their face to the earth,
> And lick the dust of thy feet (49:23).

For all the enemies of Judah will be cut off, and all who lift themselves up against her will not succeed (49:17-19, 25-26; 54:17)— just as the prophet had said in his prophecies of the first period. So great will be the *political success*. And *material*

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prosperity will not be less. 'O thou afflicted one, storm-tossed, uncomforted!'—the prophet turns toward the beloved homeland in great compassion—

> Behold, I will set thy bases with beryl,[18]
> And lay thy foundations with sapphires.
> And I will make thy pinnacles of rubies,
> And thy gates of carbuncle stones,
> And all thy border of jewels (54:15—12).

At the same time spiritual blessings will multiply:

> And all thy children shall be taught of the LORD;
> And great shall be the peace of thy children (54:13).

For Zion will be established in righteousness (54:14), Jerusalem will be 'the Holy City,' and the uncircumcised and unclean will no more enter it (52:1)—just as Ezekiel had said. In spite of all the universalism of the prophet, which we shall soon see in all its glory, his nationalism is not diminished, just as in spite of all his spirituality his political and worldly hopes are not impaired. The Gentiles will exalt Israel as the Chosen People, as their kings bow down to the earth before him and lick the dust of his feet. The Gentiles, therefore, will not be equal to Israel in glory and honor,[19] although all of them will become sons of God because all of them will be called by the name of the LORD. Israel will remain the center, while the Gentiles will be only points on the circumference.

On what basis should Israel have an advantage over the rest of the nations? The answer could have been only this: because Israel will teach the knowledge of the LORD and ethical insight to all peoples. But this answer was the result of a long evolution of ideas and the cause of a new chain of profound ideas closely bound together by their own nature.

Not *all* the people of Israel have acknowledged the LORD; among this Chosen People are evil ones and sinners, who do not wish to know the LORD and to walk in His ways. Only the prophets and their disciples are the servants of the LORD, and only they have spread His teaching in Israel—and for this they have been persecuted by their own people, slain like Uriah the son of Shemaiah, or cast into cisterns and into prison like

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Jeremiah. Thus the one attempting to spread the knowledge of the LORD and the love of the good, that is, to *benefit* the people, is forced to endure many *evils* for the LORD's sake and to take comfort in the hope that finally the sinful people will acknowledge and understand that the servant of the LORD was in the right.

The people Israel is the only nation within which is the knowledge of the LORD and the recognition of the good; therefore it must disseminate these two things among the other peoples, as the prophets disseminate them within it. This ethical demand was already made by the pre-Exilic prophets from Amos to Zephaniah and Jeremiah. And if the Exilic and post-Exilic prophets saw that Israel was suffering greatly, that its land was laid waste and its Temple ruined, that it had gone into exile among the Gentiles and become in its political weakness an object of mockery and derision among them, verily—unless the prophet and his disciples were willing to conclude that the God of Israel had no power or ability to save His people and that the whole idea of the choice of the people Israel is only vanity and emptiness—there was left to them only the conclusion that just as the prophet suffers without having committed a fault, suffers from the transgressors among his own people whom he is seeking to benefit, that is to say, *takes upon himself the iniquity of others*, so suffers also the people Israel from other peoples more sinful than Israel, because Israel seeks to benefit them. In other words, *the people Israel takes upon itself the iniquity of all the rest of the peoples, the iniquity of the whole world*. What the prophet is to Israel, Israel becomes to all the world: the servant of the LORD, holding up the standard of the highest righteousness in the world and suffering for his pursuit of good.

This is the profound conception that lies hidden in 42:1-7; 49:1-9; 50:4-9; 52:13-15 plus 53:1-12. The ancient Jewish interpreters were divided as to whether these passages refer to the prophet alone or to the whole people Israel. The early Christians, from Paul the Apostle (Acts 8:32-35) onward, saw in them a reference to the sufferings and death of Jesus of Nazareth. (As a matter of fact, some of his career did resemble what is described in Chapter 53; and the rest of his career is *intentionally* portrayed in the Gospels in such a manner that the events appear to have happened in fulfillment of the words in this chapter.) Some modern Christian scholars wish to see in

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these passages a description of the fate of Zerubbabel or Jehoiachin (Sellin), or of some other great man of Israel who lived in the middle of the sixth century B.C.E. (Duhm).[20] After what I said above by way of explanation, it should now be clear that the prophet could not separate his own fate, as one persecuted for his pursuit of good, from the fate of his disciples and of all the servants of the LORD, whom he considered to be the real nucleus of the people Israel, the Israel in whom the LORD 'will be glorified' (49:3). Thus everything said in these chapters can and must be related in one process both to the prophet and to the whole Jewish nation: the servants of the LORD are this nation's chosen remnant, to which alone belongs the future.[21]

Nevertheless, there is a kernel of Messianism—not Christian, but completely Jewish Messianism—in these chapters.

I have already said in a number of places that the Jewish Messiah is composite in his nature: in him are some of the politico-worldly virtues of the king and some of the ethico-spiritual virtues of the prophet. In the period of the Second Isaiah there was no place for an individual political Jewish Messiah, as was said above; and apart from the reference to 'the sure mercies of David' we do not find this subject mentioned at all by the prophet of consolation to Zion. But precisely because the ethico-spiritual virtues of the Messiah were exalted and became the shining symbols of Messianism, the bearer of Messianism came to be either the individual 'servant of the LORD,' the prophet, or the collective 'servant of the LORD,' the best of the people Israel. Thus the *whole* people Israel *in the form of the elect of the nation* gradually became *the Messiah of the world, the redeemer of mankind*. This Messiah must suffer just as the prophet suffers. Here also punishment precedes redemption; but this punishment is unique: it comes as a penalty *for the sin of others*. And it redeems the world; for if Israel had not been willing to suffer and to spread the knowledge of God and of pure morality in the earth, the world would have remained sunk in sin against religion and morality. And for this punishment, bringing good to all peoples except Israel, this people receives a worthy reward in 'the end of days' [future age], in that it becomes 'a light to the Gentiles,' [*Isaiah* 42:6; 49:6] in that it is placed in the center of mankind.

This, *in its broadest aspects*, is the content of those chapters

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which treat of the servant of the LORD. In it are included the spiritual, the universalistic, Messianic expectations of the people Israel, expectations which serve to supplement the nationalistic, the worldly, and the political expectations of which I have already spoken above. Therefore it is impossible to pass over them in silence; they must be presented as completely as possible here, since the greatness of their value for the development of Messianism in the future is incalculable.

The servant of the LORD, 'Israel in whom He will be glorified,' suffers, and it seems that he has labored in vain and spent his strength for nothing; but actually his accomplishment is great and his reward is with the LORD, who says to him:

> It is too light a thing that thou shouldest be My servant
> To raise up the tribes of Jacob,
> And to restore the survivors of Israel (the nationalistic expectation);
> *I will also give thee for a light of the nations,*
> *That My salvation may be unto the end of the earth* (49:1-6).

And not only for 'a light of the nations' but also for 'a covenant of the people' (49:8)—as Deutero-Isaiah had said in his earlier prophecies (42:6). 'The Redeemer and the Holy One of Israel' promises His servant, whom He has chosen and who was despised and abhorred and 'a slave of rulers' (from this it seems clear that even here the meaning does not apply to the prophet alone) ,[22] that 'kings shall see and arise (before him), princes, and they shall prostrate themselves (49:7)—something which the prophet had already promised to the whole people Israel (49:23)."[68]

Famous theologian Martin Luther recognized the reality that the Jews are out to exterminate the Goyim, all non-Jews. The eminent scholars of Judaism Johannes Buxtorf and Johann Andreas Eisenmenger, among many others, made similar statements. Luther wrote,

> "Further, they presume to instruct God and prescribe the manner in which he is to redeem them. For the Jews, these very learned saints, look upon God as a poor cobbler equipped with only a left last for making shoes. This is to say that he is to kill and exterminate all of us Goyim through their Messiah, so that they

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> can lay their hands on the land, the goods, and the government of the whole world. And now a storm breaks over us with curses, defamation, and derision that cannot be expressed with words. They wish that sword and war, distress and every misfortune may overtake us accursed Goyim. They vent their curses on us openly every Saturday in their synagogues and daily in their homes. They teach, urge, and train their children from infancy to remain the bitter, virulent, and wrathful enemies of the Christians."[69]

Plagiarizing the Egyptian mythology of Horus and Seth, the Jews set out to explain their genocidal jewish hatred of non-Jews by accusing the Goyim of hating the Jews. The Jews iterated this mythology of Esau and Jacob in the first book of the racist Old Testament to teach each generation of Jews to hate, fear, and to seek to exterminate non-Jews, lest the Goyim get the Jews, first, for stealing their birthright through deception.

Michael Berenbaum wrote in his book, *After Tragedy and Triumph*,

> "Menachim Begin built upon this realization and constructed a usable past upon the twin pillars of antisemitism and the need for power. *Goyim* (literally, 'the nations') hate Jews, Begin maintained. In traditional language, Esau hates Jacob. According to Begin's worldview, Jews are a people that dwells alone. Power is essential. Powerlessness invites victimization. Jews must determine their own morality. The world's pronouncements toward the Jews mask—sometimes more successfully and sometimes less so—their genocidal intent. The desire to make the world *Judenrein* continues, and only fools would allow themselves to be deceived."[70]

Isaac and his wife Rebekah had twin sons: Esau,[71] the firstborn, and Jacob, the younger son. Even before the twins were born, they fought each other in the womb (*Genesis* 25:22). God told Rebekah that her sons would father two peoples and that Esau, the elder, would serve Jacob, the younger (*Genesis* 25:23). Isaac favored Esau, but Rebekah favored Jacob. Esau was a hunter, and Jacob, a farmer. Isaac and Rebekah did not sacrifice Esau and pass him through the fire to the gods of heaven, which is perhaps why Rebekah did not favor Esau, the firstborn who opened her womb—the firstborn son who had rights to the covenant.

The differences of character between Esau and Jacob became key

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features in Jewish mythology. Esau, the hunter, came to represent strong warrior peoples—Esau was a belligerent people like the Hyksos.[72] Jacob, whom God renamed "Israel" (*Genesis* 25:26; 32:27-28; 35:10), came to represent the agrarian, weak and scholarly peoples, who were allegedly entitled by God to be immoral—even genocidal—especially genocidal—and to use Esau as their sword and their slave (*Genesis* 25:23; 27:38-41)—Jacob was a people like the ancient Egyptians.

When some Jews attempted to stigmatize Germans, Christians and Gentiles as genetically predisposed to be warlike and anti-Semitic, they were recalling Esau and Jacob, and stating that they (Jacob/Israel) have the God-given right to exploit the Germans, Christians, Moslems and Gentiles in general (Esau) as slaves and warriors, then to exterminate them in accordance with their jewish god's wishes; because the Gentiles are by nature ungodly and anti-Semitic, according to jewish religious mythology. In accord with the Old Testament, zionists repeatedly assert that the Gentile nations are obliged to fight for Israel and to finance it—hence the common paradox of the anti-nationalist pacifist zionist warmonger.

It is noteworthy that the British and Americans fought to secure Palestine from the Turks—those Turks who had for centuries treated the Jews better than anyone else—and to end the National Socialist régime, which had instilled tremendous fear in Jews—all of which cleared the way for the formation of the State of Israel. It is also noteworthy that today America is fighting wars for Israel, and that the comparatively insignificant and wealthy nation of Israel receives more foreign aid from the United States of America than any other nation on Earth, though it has carried out worse espionage campaigns against the United States[73] than even the most outspoken enemies of the United States, these wasted monies donated to sponsor oppression while millions of the unchosen needlessly perish from starvation and disease around the world. Israel tried to sink the US naval ship the USS Liberty in a deliberate false flag attack meant to spark a war between America and Egypt.

Israel, America's enemy, plays a prominent rôle in international politics and the media, in spite of the fact that the world faces far more important issues than the fate of a comparatively small, and forever troublesome, minority among humanity, the segregationist Jewish State. Jewish selfishness apparently knows no bounds. It is deeply entrenched in jewish religious mythology and the jews feel fully justified in their hypocrisy towards the rest of humanity, in fact they glory in it and it is their *raison d'être*.

One day, after returning home from the field so hungry that he was

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starving to death, Esau asked Jacob to spare his life and give him some food. Jacob took advantage of the situation to coerce Esau into surrendering his birthright to Jacob in exchange for some lentil porridge (*Genesis* 25:29-34). Through deceit, Rebekah and Jacob, whom God renamed Israel (*Genesis* 32:27-28), stole Esau's blessing from Isaac, who had inherited it from Abraham, and gave it to treacherous Jacob. Esau pledged to kill his younger twin brother Jacob, thereby expressing the genocidal imagery between Jews and Gentiles, and jewish self-obsession, love of deciet, and selfishness found throughout Jewish history. *Genesis* 27:1-46,

> "1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. 2 And he said, Behold now, I am old, I know not the day of my death: 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; 4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*. 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. 8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. 11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: 12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. 14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. 15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: 16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17

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And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. 18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? 19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, *Art* thou my very son Esau? And he said, I *am*. 25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed *be* he that blesseth thee. 30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. 33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. 34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. 35 And he said, Thy brother came with

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subtilty, and hath taken away thy blessing. 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 And tarry with him a few days, until thy brother's fury turn away; 45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"

This story conveys many of the tenets of zionism—that other nations shall serve Israel, and especially that they shall fight its wars and secure its borders—that deceit is encouraged in the pursuit of Israel and all jewish self interests—and that Edom will be the mortal enemy of Israel. In the minds of many Jews, Edom became associated with Amalek, Haman, Rome and with European Gentiles and Christians in general. Esau's grandson Amalek (*Genesis* 36:9-12) was first to wage war on Israel, and therefore the first to expose the vulnerability of the Jews. The Jews' god obliged the descendants of Jacob—Israel, to utterly destroy

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the seed of Amalek (*Sanhedrin* 20*b*. P188L *Dvarim* 25:19)—obliged Israel to exterminate Gentiles, Christians, Moslems, etc. *Deuteronomy* 25:17-19 states,

> "17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou *wast* faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*."

Exodus 17:14-16,

> "And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation."

Should the Jews continue in their attempts to carry out their ancient plans, and they most certainly will, we can expect based on judaic religious literature, that when Israel gains hegemony over the Middle East, it will seek to exterminate the peoples of European descent. Jews are clearly attempting to destroy the militaries of those Muslim nations which would react with rage and which would likely attack Israel, when the Jews and their Christian Dispensationalist slaves destroy the Dome of the Rock and the Al Aqsa Mosque and build in their place a jewish temple to the god of the Jews.

Pursuant to the *Babylonian Talmud*, tractate Sanhedrin, folio 20b, should Israel succeed in destroying Iran and Syria, they will likely next destroy the Dome of the Rock and the Al Aqsa Mosque, and the Muslim world will be unable to stop them. They will then unleash the priests of Aaron, and reinstitute ritual sacrifices.

Greater Israel will emerge and occupy the territory from the Nile to the Euphrates in fulfilment of the judaic prophecy of *Genesis* 15:18:

> "In the same day the Lord made a covenant with Abram, saying,

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> Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

Jews may well generate "anti-Semitism" around the world in order to force "racial" Jews to emigrate to Israel, who will then populate the "Greater Israel" of the covenant (which the Jews broke). Then the jewish king, perhaps a descendent of the Rothschild clan, will emerge and many Jews will likely take up orthodox judaism.

The "messiah" will be not one man, but a dynasty passing from father to son, or a supposed incarnation from one man to the next in the Shabbataian style as it passed from Shabbatai Zevi through to Baruchya Russo and Jacob Frank, much like the Dalai Lama, *see:* 2 *Samuel* 7. Perhaps the proposed jewish king is alive today, hidden from view, anxiously awaiting to ascend his throne in Jerusalem.

The Lubavitcher ultra-orthodox sect, under the leadership of the now deceased Rebbe Schneerson, have declared that the messiah is alive today and will soon be anointed. They are an immensely powerful cabalistic jewish sect descended from the Frankists, which has infiltrated governments around the world. We can expect that Soviet-style oppression will grip the West—one already sees that news organizations restrict the international news Americans see, much as happened in the Soviet Union. China is increasingly becoming the new America for the Jews, and their "Iron Scepter", which Israel will utilize to smash the West, which will have plunged into deep depression and an international police state.

Jews, who view themselves as Orientals, will then enslave the rest of humanity, and through laws mandating miscegenation dilute and effectively eliminate the blood of the mightiest among Esau, the Whites. Then they will likely break up Israel into classes, where Ashkanazi Jews reign over Sephardic and Coptic Jews—a process which is already well underway. Those who doubt it are invited to consider what happened to Germany and Russia at the hands of jewish financiers and to further consider the precarious economic condition of the United States as a result of the organized efforts of Jews to undermine the sovereignty of America, its moral and educational strengths, and to export its industries.

The Old Testament in *Malachi* 1:1-14, states,

> "1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I

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loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And *your* eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. 6 A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. 8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen."

The jewish talmud, in the tractate *Sanhedrin*, folio 20*b*, states,

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"It has been taught: R. Jose[12] said: Three commandments were given to Israel when they entered the land; [i] to appoint a king; [ii] to cut off the seed of Amalek; [iii] and to build themselves the chosen house [i.e. the Temple] and I do not know which of them has priority. But, when it is said: *The hand upon the throne of the Lord, the Lord will have war with Amalek from generation to generation,*[13] we must infer that they had first to set up a king, for *'throne'* implies a king, as it is written, *Then Solomon sat on the throne of the Lord as king.*[14] Yet I still do not know which [of the other two] comes first, the building of the chosen Temple or the cutting off of the seed of Amalek. Hence, when it is written, *And when He giveth you rest from all your enemies round about etc.,* and then [Scripture proceeds], *Then it shall come to pass that the place which the Lord your God shall choose,*[15] it is to be inferred that the extermination of Amalek is first. And so it is written of David, *And it came to pass when the king dwelt in his house, and the Lord had given him rest from his enemies round about,* and the passage continues; *that the king said unto Nathan the Prophet: See now, I dwell in a house of cedars etc.*"[74]

Rabbi Shlomo Yitzhaki's (Rashi's) *Commentary on the Pentateuch*, *Exodus* 17:14-16, states,

"**14. Write this (for) a memorial** that Amalek came to battle against Israel prior to all the (other) nations. **And rehearse (it) in the ears of Joshua** who will bring into the land, that he should command Israel to recompense him (Amalek) for his deed. Here it was hinted to Moses that Joshua would bring in Israel to the land. **For I will utterly blot out** Therefore I admonish you thus, for I desire to blot them out. **15. And he called the name of it** (I. e.,) of the altar. Adonai-nissi (lit., the Lord is my banner (or miracle). The Holy One Blessed Be He wrought for us here a 'miracle'. It is not that the altar was called 'Lord' but (that) he who mentioned the name of the altar would recall the miracle which the Omnipresent wrought: 'The Lord He is our miracle.' **16. And he said** (I. e.,) Moses, **The hand upon the throne of the Lord** The hand of the Holy One Blessed Be He was raised to swear by His throne that there would be for Him war and hatred against Amalek forever. And why is (it written) (throne) and not stated [***]? Is then the (Divine) Name

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> also divided in half (i. e.: [***] instead of the full name)? The Holy One Blessed Be He swore that His name will not be whole (i. e., [***] instead of the full name) nor His throne whole (i. e. [***]) instead of [***] until there will be blotted out the name of Amalek utterly. And when his (Amalek's) name will be blotted out (then) will the (Divine) Name be whole, and it is stated (Ps. 9.7): 'O thou enemy, the waste places are come to an end forever' this refers to Amalek, regarding whom it is written Amos 1.11): 'And his anger he kept forever,' 'And the cities which thou didst uproot Their very memorial is perished' (Ps., *ibid*. 7). What does (Scripture) state after this? 'But the Lord is enthroned forever' (verse 8)—behold the (Divine) Name is whole (expressed in full); 'He hath established His throne for judgment' (*ibid.*)—behold his throne is whole [***]."[75]

The judaic religious doctrine mandating the genocide of the seed of Amalek is alive and thriving today. Yehoshafat Harkabi wrote in his book *Israel's Fateful Hour*,

> "Some nationalistic religious extremists frequently identify the Arabs with Amalek, whom the Jews are commanded to annihilate totally (Deuteronomy 25:17-19). As children, we were taught that this was a relic of a bygone and primitive era, a commandment that had lapsed because Sennacherib the Assyrian king had mixed up all the nations so it was no longer possible to know who comes of the seed of Amalek. Yet some rabbis insist on injecting a contemporary significance into the commandment to blot out Amalek."[76]

Jews to this day celebrate the genocidal destruction of their enemies and their hatred of Gentiles once a year at the festival of Purim; which commemorates the execution of Haman and the genocidal mass murder of "enemies of the Jews", for the Jews, all Gentiles. Haman is said to have descended from Amalek through Hammedatha the Agagite,[77] and was allegedly the archenemy of the Jews and sought to exterminate them (*Esther* 3)—it is clear that the story of Esther fabricates the pretext of a Haman conspiracy in order to justify the Jewish genocide of the "Amalekites"which Jewish commandment to genocide predated the fabricated story of Esther.

Esther and Mordecai wormed their way into power under false pretensions, concealing the fact that "Esther" was Jewish. The name

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"Esther" means "that which is hidden".[78] Her true jewish name was Hadassah. She was one of the first "crypto-Jews" in literature, who conceal their identity in order to corrupt societies and betray those who trust in them to extinction.

It should be noted that it is well known that the *Book of Esther* is work of fiction and does not correspond to the historical facts of Persian history. The Judeans fabricated a history of captive exile in Babylon in order to justify the theft of Jerusalem and the lands of all of the other inhabitants of Canaan.

Based on *Ezra* 1-6, one might even conclude that the Judeans themselves were an alien horde of Babylonians—or Persians—who the Persians placed in power to rule over the Canaanites and gather the gold and silver of the world as a tribute to the Persian King. The Jews fabricated the entire Old Testament in order to justify their theft of land, their racist credos, their self-declared right to conquer and rule the world, and in order to inspire superstitious fear of their jealous jewish god, and, thereby, fear of them, the self proclaimed divine seed of their genocidal god.

The mythology of Esau and Jacob is one of the three main religious pretexts which the Jews use to educate their children to be genocidal racists destined to exterminate mankind. Another is the Jewish mythology of the "jealous God", in which the Jew is taught not to intermarry with non-Jews, and to slay non-Jews and apostate Jews, so that no Jew will come to worship "foreign gods". The Judaic segregationist, aggressive and genocidal intolerance of non-Jews based on the Jewish myth of the "jealous God" appears in, among several other places, *Exodus* 34:11-17:

> "11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons

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go a whoring after their gods. 17 Thou shalt make thee no molten gods."

The third racist Jewish mythology which renders the Jews murderous to the rest of humanity is the hateful myth that Jews have unique and divine blood, which must be preserved in order for the order of the universe to be maintained, and that the blood of the non-Jews is satanic and must be obliterated. This myth is stated throughout the Old Testament, including *Genesis* 28:1, 6. *Exodus* 34:16. *Leviticus* 20:26. *Numbers* 23:9. *Deuteronomy* 7:1-6. *Ezra* 9. *Nehemiah* 9:2; 13:3, 23-30.

Many of the mythological leading characters in the Old Testament serve as lessons for all generations of Jews to not marry non-Jews, who bring with them the dangerous, corrupted blood of Sammael, and disloyalty to the racist jewish god. Other lessons in the Old Testament are quite explicit in their hatred of non-Jewish blood, including the works of the prophets Isaiah, Ezekiel, Obadiah, Micah and Zechariah. Ezra is also openly racist, and at chapter 9 states:

"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. 3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. 4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice. 5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God. 6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. 7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of

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the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. 8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. 10 And now, O our God, what shall we say after this? for we have forsaken thy commandments, 11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. 13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? 15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this."

The Jews stand upon several religious genocidal myths to justify their mass murder of the Goyim. One is the assertion that the jewish god endorses the Jews' genocide of Gentiles in order to enable the Jews to steal the land and possessions of non-Jews. The Jewish Old Testament book of *Joshua* provides a good example of this genocidal jewish doctrine. For example, *Joshua* chapter 23 states:

"1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. 2 And Joshua called for all

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Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: 3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. 4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. 5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. 6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: 8 But cleave unto the LORD your God, as ye have done unto this day. 9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. 10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. 11 Take good heed therefore unto yourselves, that ye love the LORD your God. 12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: 13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. 14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. 15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. 16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and

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> served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

The genocidal jewish mythology of Esau and Jacob attempts to scapegoat non-Jews for the Jewish hatred of the human race. In this story, twin sons of Isaac are born, and by jewish law Isaac's inheritance of Abraham's covenant belongs to the older of these son's, Esau. The younger son, Jacob, the father of the Jews, steals Esau's birthright through trickery and lies. This story, explained above, is yet another instance of the perverse jewish mentality, which glorifies hatred, theft, deceit, racism and supremacy.

The Jews consider Esau to be the father of the Goyim, who will forever hate Jews, and Jacob the father of the Jews, the Jews who must murder all descendants of Esau, or die at Esau's hand. The Jews thereby justify their hatred of humanity and desire to exterminate the human race, by creating the mythology that non-Jews have a biological and unjust hatred of the Jew and desire to exterminate the just Jew, who in their minds has a god given right to steal from and murder the non-Jew, with there being no justifiable reason for the non-Jew to resent the Jew's thievery or the Jew's murder, because the jewish god itself has made the Jew a thief and a murderer by nature, and has made the Goy the whipping boy of the genocidal Jew. The Jews also condemn the Gentiles to be the slaves and soldiers of the Jew, and blame the Gentiles for their supremacist Jewish doctrines.

Genesis 25:23 states:

> "23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like an hairy garment; and they called his name Esau."

Genesis 27:38-41 states:

> "38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the

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> earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

Genesis 32:11 states:

> "11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children."

The Jews further their racist and supremacist mythology of Esau into a commandment from their racist God to conduct a perpetual genocidal war of absolute extermination against the hated Goyim in each generation until the Goyim completely perish forever from the book of life. The Jews created a myth that Amalek, a descendant of Esau, attacked the Jews when they left Egypt with the Egyptians' wealth, and thereby exposed the vulnerability of the Jews who have always been relatively few in number

Upon this mythological pretext, which again scapegoats non-Jews for genocidal Jewish aggression, the Jews hold that they have a divine commandment to exterminate all non-Jews, whom they identify as Esau and his supposed descendants, Amalek, Haman, the Armenians, the Germans, the Palestinians, etc. and ultimately all non-Jews and mixed race Jews.

Like the torah and talmud, the Jewish cabalah declares that Gentiles are the slaves of the Jews. The *Zohar* states (recall that the Jews refer to Gentiles as "Esau" and refer to themselves as "Jacob" and/or "Israel"):

> "[S]eeing that Esau, who was of the side of the serpent, had not yet appeared in the world. But Jacob, being the master of the household, had to counter the serpent, and to give him no chance to tarnish the Sanctuary of Jacob. Hence Jacob had need of such shifts more than any other person. Israel, therefore, was chosen as the portion of the heritage of the Holy One, blessed be He, as it is written:For the portion of the Lord is his people, Jacob the lot of his inheritance (Deut. XXXII, 9).

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[***]

AND JACOB SO POTTAGE; AND ESAU COME IN FROM THE FIELD, AND HE WAS FAINT. R. Eleazer said, 'According to the received explanation, the pottage of lentils was a sign of mourning for the death of Abraham. But if so, we should have expected Isaac to have prepared it. The deeper explanation, therefore, is that Jacob cooked [139b] that pottage in virtue of his clear discernment of the side to which Esau adhered. Lentils form a red pottage which is cooling to hot blood. Hence Jacob purposely chose such a dish as a means of weakening the strength and power of Esau, and the effect was that Esau sold himself to Jacob as a slave and sold him his birthright. At that moment Jacob divined that for the sake of one he-goat that his descendants would bring as a sacrifice to Esau's grade, the latter would consent to be a slave to them and desist from attacking them.' R. Judah said: 'Of a like manner were Jacob's dealings with Laban, who was a magician, as it says: I have observed the signs, and the Lord hath blessed me for thy sake (Gen. XXX, 27); and notwithstanding that Jacob is designated a simple man, this means only that he was so in his dealings with anyone who deserved to be treated gently; but where cunning and severity were necessary, he could use these also. For he was of a two-fold character, and to him could be applied the words: With the merciful thou dost show thyselt merciful. . . . And with the crooked thou dost show thyself subtle (Ps. XVIII, 26-27), just as required.'"[79]

Note that the *Zohar* states that a single goat cost the Gentiles their freedom. I believe this may be the origin of the scapegoat ritual found in the torah at *Leviticus* 16. The chief god/angel of the Goyim, the serpent, Sammael, sells out the Goyim to the Jews every year for a mere sacrificial goat. Sammael places all of the sins of Israel onto the Gentiles and intercedes on behalf of the Jews with the Jews' god and against the Goyim he is supposed to protect. He is the deceitful benefactor of the Jews falsely posing as if the Gentile's guardian.

The racist jewish *Zohar* condemns "Esau"—all Gentiles—to be the perpetual slaves of the Jews—"Jacob"/"Israel". But the *Zohar* did not arise in vacuum. Rather, it merely reiterates what was already stated in the jewish torah, the books of the prophets in the Old Testament, and in the talmud, which state that the Gentiles are the slaves of the Jews,

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slaves who will also serve as soldiers for the Jews to kill off other Gentiles. *Genesis* 9:25-27:

> "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Based upon this Torah passage, the Jews believe that their god has condemned negroes to eternal slavery. *Cf. The Babylonian Talmud*, Tractate Sanhedrin, folios 70a and 108b. *Genesis* 25:23; 27:38-41:

> "25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. [***] 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

Leviticus 25:44-46:

> "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour."

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Numbers 31:15, 17-18:

> "And Moses said unto them, Have ye saved all the women alive? [***] Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves."

Deuteronomy 6:10-11:

> "And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;"

Deuteronomy 20:13-16:

> "13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: 14But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15 15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:"

Genesis 14:7 states:

> "And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar."

Genesis 36:9-12, 16 states:

> "9 And these are the generations of Esau the father of the Edomites in mount Seir: 10 These are the names of Esau's sons;

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> Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. [***] 16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah."

Exodus 17:8-11, 13-14, 16 states:

> "8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovah-nissi: 16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation."

Exodus 19:5-6 states,

> "5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Deuteronomy 7:2 states:

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> "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:"

Deuteronomy 7:6 states,

> "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Deuteronomy 25:17-19 states:

> "17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

Deuteronomy 28:10 states,

> "And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee."

Deuteronomy 32:9 states,

> "For the Lord's portion is his people; Jacob is the lot of his inheritance."

Numbers 24:17-20 states,

> "17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

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20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."

Numbers 33:50-56 states:

"50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: 53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them."

I *Samuel* 15:1-35 states:

"Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up

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out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. 10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. 12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey

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is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. 30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31 So Samuel turned again after Saul; and Saul worshipped the LORD. 32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. 34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel."

Psalm 2:1-12 (see also the Jewish Babylonian Talmud, *Tractate Sukkah*, folio 52a-b) states:

"Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet

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have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Psalm 18:40-50 states,

"40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. 41 They cried, but there was none to save them: even unto the LORD, but he answered them not. 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. 43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. 44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of their close places. 46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. 47 It is God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Psalm 72:8-11 states,

"8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea,

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all kings shall fall down before him: all nations shall serve him."

Psalm 110:1-7 states,

> "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head."

Isaiah 40:23 states,

> "That bringeth the princes to nothing; he maketh the judges of the earth as vanity."

Isaiah 42:1 states,

> "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

Isaiah 49:7 states,

> "Thus saith HaShem, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of HaShem that is faithful, even the Holy One of Israel, who hath chosen thee. [Masoretic Text Version of the Jewish Publication Society]"

Isaiah 49:23 states,

> "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face

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> toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me."

Isaiah 60:5, 10-12:

> "5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. 12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Isaiah 61:5-6, 9:

> "5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. [***] 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Zechariah 8:23:

> "Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Based upon this Old Testament passage, Jews believe they are each entitled to 2,800 Gentile slaves. *Cf. The Babylonian Talmud*, Tractate Shabbath, Folio 32b:

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> "Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc."[80]

Jeremiah 10:10 states,

> "But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Ezekiel 39:17-18 states,

> "17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan."

Micah 17:16-17 states,

> "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee."

Zechariah 14:9 states,

> "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

Malachi 1:1-14 states,

> "1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou

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loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. 5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. 6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. 13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen."

The jewish book of *Esther* tells the mythological story of a

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crypto-Jewess who tricks a Goy nation into genociding its own People, much like the Jews tricked the European People into genociding their own people in two world wars and in Bolshevik revolutions, as well as the EU. The bloodthirsty Jews will not stop attacking humankind unless we stop them.

The Jews have been fighting a war of extermination against humanity for 2,500 years, and are about to win it. All we need do to stop them is to stop being afraid of them. That is their own lesson in their mythology of Amalek. All we need do is come to know and face the threat and we will quickly put an end to the endless war of the jewish enemy against the human race.

Albert Einstein's friend and mentor Georg Nicolai (Lewinstein) maintained that it was obvious to all that the Jews are a master race, superior to Whites,

> "Europe, at all events, is an absolute national medley, and any one who does not consider the Jews the flower of the human race should not make such foolish assertions as that concerning the superiority of unmixed races.[81]

Albert Einstein's second wife was Else Einstein. Else was Albert Einstein's cousin through both his mother and father. Albert Einstein, who had been sleeping with Else for years in an incestuous and adulterous relationship, also wanted to bed Ilse Einstein, Else's young daughter.

Georg Nicolai, Albert Einstein's intimate friend and political mentor, was young Ilse Einstein's lover. Else Einstein was his patient and he bed her daughter, Ilse, despite the fact that he was much older than she was.

After taking her for himself, Nicolai encouraged Ilse, aged 20, to succumb to Albert Einstein's sexual advances towards her and marry him. At the time, Ilse rejected Albert's desire to fornicate with her and refused to marry him. Albert Einstein, aged 39, had already engaged in a lengthy incestuous and adulterous relationship with Ilse Einstein's mother Else, who was Albert's cousin through both his mother and his father. Having been rejected by Ilse, Albert married Else and thereby had the full "small harem"as he called them all to himself.[82]

Einstein wrote to Max Born, in an undated letter thought to have been written sometime between 24 June 1918 and 2 August 1918,

> "We are well, and the small harem eat well and are thriving."[83]

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Philipp Frank wrote,

> "Einstein's wife Elsa died in 1936. [***] Of Einstein's two stepdaughters, one died after leaving Germany; the other, Margot, a talented sculptress, was divorced from her husband and now lives mostly with Einstein in Princeton."[84]

Even this "small harem" might not have been enough to satisfy Albert Einstein's incestuous and adulterous lust. There are reasons to believe he had an affair with Elsa Einstein's sister, Paula, another of Albert Einstein's cousins.[85] Albert Einstein's son, Hans Albert Einstein, believed that his father was also having an affair with his secretary Helen Dukas.[86]

Albert Einstein admitted on 23 December 1918,

> "It is correct that I committed adultery. I have been living together with my cousin, Elsa Einstein, divorced Löwenthal, for about 4 1/2 years and have been continuing these intimate relations since then."[87]

Dismayed, Ilse Einstein wrote to Georg Nicolai about Albert Einstein's sexual advances toward her,

> "I have never wished nor felt the least desire to be close to [Albert Einstein] physically. This is otherwise in his case—recently at least.—He himself even admitted to me once how difficult it is for him to keep himself in check."[88]

Georg Nicolai (born Lewinstein) wanted to dissolve Europe into a pan-European Union with the First World War serving a pretext, and his statement declaring these internationalist views, which Albert Einstein endorsed, evinces that one of the reasons why the Jews started the First World War was to dissolve European nations out of existence as if such were the only way to achieve international peace, peace which can actually only be achieved when we stop the Jews from instigating wars. The other primary reason why the Jews instigated World War I was to wrest Palestine from the Ottoman Empire.

Georg Nicolai presented the proposition for what was to become the Jews' European Union, and Albert Einstein signed on:

"*A Manifesto to Europeans*

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Technical science and intercommunication are clearly tending to force us to recognize the fact that international relations exist, and consequently that a world-embracing civilization exists. Yet never has any previous war caused so complete an interruption of that coöperation which should exist between civilized nations. It may, of course, be that the reason why we are so profoundly impressed by this is only that we were already united by so many ties the severing of which is painful.

That such a state of things should exist must not astonish us. Nevertheless, those who care in the slightest degree for this universal world civilization are under a twofold obligation to strive for the maintenance of these principles. Those who might have been expected to care for such things, in particular men of science and art, have hitherto almost invariably confined their utterances to a hint that the present suspension of direct relations coincided with the cessation of any desire for their continuance.

Such feelings are not to be excused by any national passions. They are unworthy of what every one has hitherto understood by civilization, and it would be a misfortune indeed were they generally to prevail among persons of culture; and not only a misfortune for civilization, but, we are firmly convinced, a misfortune for the very purpose for which, after all, in the last resort all the present hell was let loose—the national existence of the different countries.

Technical achievement has made the world smaller, and to-day the countries of that large peninsula Europe seem brought as near to one another as the cities of each individual small Mediterranean peninsula used to be; and Europe—it might almost be said the world —is already one and indivisible, owing to its multitudinous associations.

Hence it must be the duty of educated and philanthropic Europeans to make, at any rate, an effort lest Europe, owing to her not being sufficiently strongly welded together, should suffer the same tragic fate as ancient Greece. Is Europe gradually to be exhausted by fratricidal war and perish?

The war raging at present will scarcely end in a victory for any one, but probably only in defeat. Consequently, it would seem that educated men in all countries not only should, but absolutely must, exert all their influence to prevent the conditions of peace being the source of future wars, and this no matter what the present uncertain issue of the conflict may be.

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> Above all must they direct their efforts to seeing that advantage is taken of the fact that this war has thrown all European conditions, as it were, into a melting-pot, to mold Europe into one organic whole, for which both technical and intellectual conditions are ripe.
>
> This is not the place to discuss how this new European order is to be brought about. We desire only to assert in principle that we are firmly convinced of the time having come for all Europe to be united together, in order to protect her soil, her inhabitants, and her civilization.
>
> Believing as we do that the desire for such a state of things is latent in many minds, we are anxious that it should everywhere find expression and thus become a force; and with this end in view it seems to us before all else necessary that there should be a union of all in any way attached to European civilization; that is to say, who are what Goethe once almost prophetically called 'good Europeans.' We must never abandon hope that their collective pronouncement may be heard by some one even amidst the clash of arms, most especially if the 'good Europeans' of to-morrow include all those who are esteemed and considered as authorities by their fellow-men.
>
> To begin with, however, it is needful that Europeans should unite, and if, as we hope, there are enough Europeans in Europe,—in other words, enough persons to whom Europe is no mere geographical term, but something which they have profoundly at heart,—then we mean to attempt to found such a union of Europeans. We ourselves wish only to give the first impulse to such a union; wherefore we ask you, should you be in agreement with us, and, like us, bent upon making the determination of Europe as widely known as possible, to send us your signature."[89]

Adolphe Isaac Crémieux, friend to Rothschild and Marx, purportedly stated before the Alliance Israélite Universelle,

> "A new Messianic empire, a new Jerusalem, must arise in place of the emperors and popes."[90]

Albert Einstein wrote to Paul Ehrenfest on 22 March 1919, and summarized the Jews' objectives in instigating the two world wars,

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"[The Allied Powers] whose victory during the war I had felt would be by far the lesser evil are now proving to be only slightly the lesser evil. [***] I get most joy from the emergence of the Jewish state in Palestine. It does seem to me that our kinfolk really are more sympathetic (at least less brutal) than these horrid Europeans. Perhaps things can only improve if only the Chinese are left, who refer to all Europeans with the collective noun 'bandits.'"[91]

Georg Nicolai believed that the Chinese and other mongoloids are superior to European Caucasians and will be justified in exterminating Europeans in a race war of extermination. Nicolai (Lewinstein) wrote in 1917,

"§ 34.—*What a War of Extermination Means*

Thus to-day the original conception of war is distorted until it has become completely reversed, simply because there is no longer anything natural about war; it is now merely a romantic reminiscence. Now, it might be, and has been said, that the benefits of war come afterward. It might be thought, however, that any one thus contemplating the remote effects of war ought seriously to reflect upon its inevitable results. That is, he ought to think out his ideas to their logical conclusions, which seems easy, but is often very difficult.

The idea of war as a factor likely to favor the selection of the fittest, and thus promote human evolution, is simple enough. War is here looked upon as representing that relentless, or rather that disinterested, justice which allows the fit to survive and destroys the unfit. Those who consider this right should act accordingly, and proceed to draw up rules accordingly. They ought to adopt the usages of war of which we read in ancient history, rules by which old men were killed and also unborn children, but not the seemingly humane (!) rules of modern times—rules which make war a farce in the sense in which a natural scientist uses the word; that is to say, cause it to promote negative selection, and thus convert it into a means of deterioration.

The gulf which apparently separates the selfish human being of to-day from the humane promoter of civilization is merely apparent; and here I would recall what I have already said about struggle between animals and struggle between man and man.

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Both are justifiable in themselves and both *can* be carried on logically. Difficulties do not arise until we begin to imagine that it is allowable to carry on an animal struggle against human beings and by human methods. This is senseless, and therefore criminal; for war as waged at present can be considered only a justifiable form of struggle for existence if the nations against whom we are waging war are not looked upon as human beings, at any rate not as human beings on a level with ourselves; that is, if it is desired to carry on a war of extermination against barbarians so as to enable true humanity to find room upon and spread over the earth. No European will feel that he is justified in considering another European as a barbarian. The utmost which might be asked is whether we are not entitled to consider ourselves a superior race in comparison with certain undeveloped races, such as the Andamans or Tierra del Fuegans. What will undoubtedly occur is that these people will gradually be exterminated by the white race, though it has long been clear that it would be extremely foolish to make war upon them. They die out of themselves wherever they come in contact with whites, bloodless warfare being always more effectual than bloody.

There is only *one* race for which this question of racial superiority might be profoundly important—the Mongolian. I do not know who are the superior, the Mongolians or we ourselves, but I can quite understand our looking on the Mongolian race as enemies, and that, for instance, Europeans on the highest plane would not easily be induced to have a child by a Mongolian woman, at any rate not to own it. I can therefore also fully understand that we or the Mongolians might say, 'Only one of us two races can rule over the world, and we want that race to be ours.'

In this case the biologically *weaker* race—that is, the one which may rest assured that in ordinary course it would fall a victim to natural selection—might *perhaps* be justified in saying, 'As there is no chance of our getting the upper hand by natural and lawful means, we will try to take by force what nature withholds from us.' This shows very plainly that for the really strong war is superfluous; and as obviously it is generally folly for the weak, it is self-evident that, save in the rarest instances, there can be no possible object whatever in it.

Now, it is possible that one such rare instance may be

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afforded by the Mongolians, for, unlike all the other colored races, they seem to be in certain respects fitter than Europeans, although it is impossible to know exactly how they will be affected when once they are drawn into the vortex of modern civilization. Meantime, however, the sons of Heaven have the enormous advantage of being able to work equally well under all heavens, whether in the icy wastes of the tundras or under the burning sun of Sumatra. Apparently this is a special Mongolian peculiarity, for even primitive Teutonic peoples simply melted away under the Southern sun to which their impulse led them, and negro races get consumption if transferred to colder climates.

If all this is really the case, then the greater part of the habitable world belongs to the Mongols, and likewise the overlordship thereof; for it seems out of the question, seeing how much going to and fro there already is and how much more there is certain to be in the near future, that two races should live side by side and yet apart. They will mix, and one will prevail over the other.

But perhaps even the most humane of us all would not desire this, and therefore I can imagine our pointing with pardonable pride to our civilization, and saying that we are ready to take up arms in defense of it. You Mongols may be better than we are, we would say, but you are different. We do not want to know anything about your civilization, even supposing it to be superior; we mean to keep our own. From this point of view I can imagine a war, but then it must be really a relentless, merciless war.

There are now in the world five hundred millions of us Europeans or white men originally from Europe, and a thousand millions of various colored races. I believe we have even now the technical means at our disposal for exterminating these thousand millions in the course of the next twenty years. After twenty years, however, we shall no longer be in a position to do this, as soon, that is, as China has armed her whole population, constructs her own dreadnoughts, and manufactures her own cannon and shells, as Japan is already doing.

In the ensuing twenty years, therefore, it is possible that the fate of the world will be decided once and for all, and the responsibility for this decision rests with the five hundred millions of Europeans. The Mongolians need do nothing but

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wait, for time and space are on their side.

At a time when the fate of so many men is hanging in the balance, Europeans may, perhaps must, be asked whether on careful consideration they mean to declare all colored races barbarians, and then begin a struggle for existence, in other, words a war of extermination, and not a ridiculous war for power, against everything non-European. When once so terrible a conception as that of such a war is grasped, then, if anything save senseless cruelty is to be the result, it also must be thought out to the end, and there would have to be a war *sans trève et sans relâche*.

We must not spare even the child in its mother's womb, and must tolerate no bastards. Such a war would be ghastly, but there would be some object in it. It is useless to talk of the justice of a war, but in a sense this ghastliest of wars is the justest because, at any rate, 'it serves its own particular purpose.'

To me it seems at least conceivable that some such war might succeed, although I certainly do not believe this. History, indeed, proves over and over that the despair of nations fighting for their lives gives rise to strength which enables them to triumph over all technical expedients. Here, again, any attempt to interfere with the justice of history by such brutal methods might only too easily hasten the downfall of Europe. European nations, as I think, would do better to concentrate all their economic, technical, and scientific resources on increasing their internal vital energy, that is, on promoting race hygiene in every respect, and thus endeavor to become the equals and even the superiors of the Mongols.

This opens up vistas of victories not purchased with blood—victories which I am profoundly convinced are within the bounds of possibility. This inextinguishable hope is due to my proud European racial instinct. I will not, and I refuse to, admit that the Mongols have in the long run greater vitality than I. I trust that the majority of Europeans think as I do, and that never shall we show the Asiatics such a sign of weakness as to draw the sword against them. Even if the European nations were faint-hearted, even if they were doubtful of ultimate peaceful victory, and if nothing seemed to stand in the way of their extermination by force, even, then I would shrink from resort to force, and I am convinced that the majority of mankind agree with me.

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Every one, however, must compound with his own conscience, and should any one be anxious to proceed to victory by way of force, I will go a step further to please him. I feel that all Europeans belong to the same race, and I am proud of this. But others certainly feel this less keenly than I do, and they let their wholesome race instinct run to waste in all manner of fantastic and useless notions, such as the supposed existence of a Teutonic race.[*Footnote:* Cf. §§ 90-105, about race patriotism.]

But there are those who believe in the Teutons, Germans, or Prussians having a right to predominate. I shall not here discuss the justification for such ideas, but those who would fain lead such small aggregates of human beings to victory must at any rate ask themselves whether they are *able* and, if able, also *willing*, to fight out this fight in the only way in which it can answer its purpose.

As for Teutonism, the question is as follows: take the one hundred million Germans or, properly speaking, the twenty millions more or less pure Teutons living in various parts of Europe, most of whom will have nothing whatever to do with the conception of Teutonism. Do they believe that they *can* with any prospect of success embark upon a struggle against forces from fifteen to a hundred times more numerous, and do they really *mean* to destroy these? If they have made up their minds to this, then let them make the attempt, and they will be fighting for an idea, and for an object which is at least conceivable.

We are therefore faced with the following alternative: we must either resolve to live in peace with the French, Russians, English, and whatever all their names may be, or we must wage a war of extermination upon them, a war whose purpose it is not to leave one of them alive.

Whoever, therefore, decides for war is, at any rate, no fool, and has logic on his side. Nevertheless, I hope and believe that even those who most delight in war will incline toward peace when once they realize what is the inevitable alternative. But this senseless playing at war which is now devastating Europe must be the last of its kind."[92]

Soon after Georg Friedrich Nicolai issued his call for a European Union, and stated that the mongols will be justified in exterminating the White Race, Freemason Richard Coudenhove-Kalergi made his pitch, sponsored by the Jewish bankers Rothschild and Warburg, for the

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European Union in the hopes of breeding out the White Race through miscegenation with Africans, Middle Easterners and Asians. Coudenhove-Kalergi maintained that the jews were the master race and it was necessary to destroy the White Race in order to make room for jewish World rule, Jews being the natural master race, in his view. *See:* R. N. Coudenhove-Kalergi, *Praktischer Idealismus: Adel—Technik—Pazifismus*, PanEuropa Verlag, Wien, Leipzig, (1925).

Before Nicolai or Coudenhove-Kalergi, anti-European communist Friedrich Engels reveled in the coming destruction of European races. In the 1880's Friedrich Engels anticipated the events of the First World War. Eduard Bernstein recounted that,

> "Friedrich Engels had predicted something like this during the eighties when he warned me not to think lightly of a war with Russia. A war between Germany and Russia, he wrote, would automatically draw in France on the side of Russia."[93]

In 1887, communist and colleague of Karl Marx, Frederick Engels knew that the First World War was coming and that it would destroy the Empires of Europe and leave them ripe for revolution,

> "No other war is now possible for Prussia-Germany than a world war, and indeed a world war of hitherto unimagined sweep and violence. Eight to ten million soldiers will mutually kill each other off, and in the process devour Europe barer than any swarm of locusts ever did. The desolation of the Thirty Years' War compressed into three or four years and spread over the entire continent: famine, plague, general savagery, taking possession both of the armies and of the masses of the people, as a result of universal want; hopeless demoralization of our complex institutions of trade, industry and credit, ending in universal bankruptcy; collapse of the old states and their traditional statecraft, so that crowns will roll over the pavements by the dozens and no one be found to pick them up; absolute impossibility of foreseeing where this will end, or who will emerge victor from the general struggle. Only *one* result is absolutely sure: general exhaustion and the creation of the conditions for the final victory of the working class."[94]

Marx and Engels advocated the genocide of nations which would not abide jewish communism. One of the more recent and well known

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jewish pleas to genocide Whites came in Karl Marx's organ *Neue Rheinische Zeitung* and was issued by his cohort Freidrich Engels:

> "These remnants of a nation mercilessly crushed in the course of history, as Hegel says, this national garbage will always be, and will remain until their complete extirpation or denationalization, the fanatical bearers of the counter-revolution, just as their whole existence in general is a protest against a great historical revolution. [***] The general war which will then break out will shatter these Slavic special federations and exterminate all these little bull-headed nations right down to their names. The next world war will not only eliminate reactionary classes and dynasties, it will also erase entire reactionary peoples from the face of the earth. And that constitutes an improvement."

> "Diese Reste einer von dem Gang der Geschichte, wie Hegel sagt, unbarmherzig zertretenen Nation, diese Völkerabfälle werden jedesmal und bleiben bis zu ihrer gänzlichen Vertilgung oder Entnationalisierung die fanatischen Träger der Kontrerevolution, wie ihre ganze Existenz überhaupt schon ein Protest gegen eine große geschichtliche Revolution ist. [***] Der allgemeine Krieg, der dann ausbricht, wird diesen slawischen Sonderbund zersprengen und alle diese kleinen stierköpfigen Nationen bis auf ihren Namen vernichten. Der nächste Weltkrieg wird nicht nur reaktionäre Klassen und Dynastien, er wird auch ganze reaktionäre Völker vom Erdboden verschwinden machen. Und das ist auch ein Fortschritt."[95]

Moses Pinkeles, a jewish operative for the large jewish banking houses who helped fund Adolf Hitler's purchase of the *Völkischer Beobachter*, and who changed his name to Trebitsch-Lincoln, asserted that Jews are orientals, which he apparently considered a superior race to Europeans. While a member of the British Parliament, he responded on 13 June 1910 to the assertion that the superior White Race must subjugate the inferior races,

> "I submit that if the white man cannot rule races which we call inferior races save by resort to arms, then his prestige is already gone. I speak, I confess, as an Oriental myself. I have Oriental blood in my veins, and I cannot but laugh at the doctrine of hon. Members opposite that Orientals must receive treatment in some

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way different from that given to other peoples. May I be permitted to point out that one of the greatest men who ever lived, Jesus Christ, was an Oriental, and did He differentiate His treatment when dealing with Orientals?"[96]

Maurice Samuel wrote in his collection of contemporary Jewish clichés, which he styled *You Gentiles*,

"IF anything, you must learn (and are learning) to dislike and fear the modern 'assimilated' Jew more than you did the old Jew, for he is more dangerous to you At least the old Jew kept apart from you, easily recognizable as an individual, as the bearer of the dreaded Jewish world-idea: you were afraid of him and loathed him. But to a large extent he was insulated. But the Jew assimilates, acquires your languages, cultivates a certain intimacy, penetrates into your life, begins to handle your instruments, you are aware that his nature, once confined safely to his own life, now threatens yours. You are aware of a new and more than concerting character at work in the world you have built and are building up, a character which crosses your intentions and thwarts your personality. The Jew, whose lack of contact with your world had made him ineffective, becomes effective. The vial is uncorked, the genius is out. His enmity to your way of life was tacit before. To-day it is manifest and active. He cannot help himself: he cannot be different from himself: no more can you. It is futile to tell him: 'Hands off!' He is not his own master, but the servant of his life-will. [***] It is to this Jew that liberals among you will point to refute my thesis. And it is precisely this Jew who best illustrates its truth. The unbelieving and radical Jew is as different from the radical gentile as the orthodox Jew from the reactionary gentile. The cosmopolitanism of the radical Jew springs from his feeling (shared by the orthodox Jew) that there is no difference between gentile and gentile. You are all pretty much alike: then why this fussing and fretting and fighting? The Jew is *not* a cosmopolitan in your sense. He is not one who feels keenly the difference between national and nation, and overrides it. For him, as for the orthodox Jew, a single temper runs through all of you, whatever your national divisions. The radical Jew (like the orthodox Jew) is a cosmopolitan in a sense which must be irritating to you: for he does not even understand why you make such a fuss about

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that most obvious of facts—that you are all alike. The Jew is altogether too much of a cosmopolitan—even for your internationalists. [***] Philosophies do not remold natures. What your radicals want is another form of the Game, with other rules. Their discontent joins hands with Jewish discontent. But it is not the same kind of discontent. A little distance down the road the ways part for ever. The Jewish radical will turn from your social movement: he will discover his mistake. He will discover that nothing can bridge the gulf between you and us. He will discover that the spiritual satisfaction which he thought he would find in social revolution is not to be purchased from you. I believe the movement has already started, the gradual secession of the Jewish radicals, their realization that your radicalism is of the same essential stuff as your conservatism. The disillusionment has set in. A century of partial tolerance gave us Jews access to your world. In that period the great attempt was made, by advance guards of reconciliation, to bring our two worlds together. It was a century of failure. Our Jewish radicals are beginning to understand it dimly. We Jews, we, the destroyers, will remain the destroyers for ever. *Nothing* that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which it is not in your nature to build. Beyond all temporary alliances with this or that faction lies the ultimate split in nature and destiny, the enmity between the Game and God. But those of us who fail to understand that truth will always be found in alliance with your rebellious factions, until disillusionment comes. The wretched fate which scattered us through your midst has thrust this unwelcome role upon us. [***] You are bound to find 'spiritual value' in science because you do not want ultimate spiritual value—only the spiritual value of immediate lyric enjoyment. You who worship gods instead of God must naturally worship science. Science is merely idol-worship: for eikons instruments, for incantations formulæ: the palpable, the material, the enjoyable. Science is not a serious pursuit: your grave professors of chemistry, astronomy, physics, your Nobel prize winners are but bald or bearded schoolboys playing mental football for their own delight and the delight of spectators. Science, then, is an art, though its technique is of so peculiar a nature as to divide it from all the other arts: but we most easily recognize it as an art because the true scientist takes an artistic delight in science. And

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> because your science is not serious, we Jews have never achieved in it any peculiar preëminence. We have our few exceptions: we can master as well as you the system and the scheme, but we lack the spiritual urge, the driving joy, the illusion that this is the all in all. We know nothing of science for science's sake—as we know nothing of art for art's sake. We only know of art for God's sake. If there is art or beauty in our supreme production, the Bible, it is not because we sought either. The type of the artist is alien to us, and just as alien is the delight of the artist. The artist is one who seeks beauty, goes out of his way to find her. But the Hebrew prophet, who wrought so beautifully, did not go out of his way to find God. God pursued him and caught him; hunted him out and tortured him so that he cried out. Until this day we have no artists in your sense: such art as we have created has been the byproduct of a fierce moral purpose. Art and science—this is your gentile world, a lovely and ingenious world. Kaleidoscopic, graceful, bewilderingly seductive, a world, at its best, of lovely apparitions, banners, struggles, triumphs, gallantries, noble gestures and conventions. But not our world, not for us Jews. For such Field-of-the-Cloth-of-Gold delights we lack imagination and inventiveness. We are not touched with this vigor of productive playfulness. Under duress we take part in the ringing mêlée, and give an indifferently good account of ourselves. But we have not the heart for this world of yours."[97]

I delve into Albert Einstein's genocidal anti-European racism in far greater depth in my books *Mileva Einstein-Marity Einstein's Partner in Crime* and *ALBERT EINSTEIN The Incorrigible RACIST*.

The Jewish dehumanization of Gentiles as beasts destined for the slaughterhouse is a theme which courses through all known Jewish history. The Jewish Old Testament states in *Micah* 5:8,

> "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

We also find the racist Jews Isaac Luria, Nachman of Bratslav and Shneur Zalman degrading Gentiles as if sub-human. Shneur Zalman believed that,

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"Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever. Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. . . . Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews, as the pieces of chaff outnumber the kernels. . . . All Jews were innately good, all gentiles innately evil. Jews were the pinnacle of creation and served the Creator, gentiles its nadir and worshiped the heavenly hosts."[98]

Rabbi Abraham Isaac Kook wrote in the Twentieth Century that,

"the difference between the Israelite soul. . . and the souls of all non-Jews, no matter what their level, is bigger and deeper than the difference between the human soul and the animal soul."[99]

An alternative translation,

"The difference between a Jewish soul and souls of non-Jews—all of them in all different levels—is greater and deeper than the difference between a human soul and the souls of cattle."[100]

The Jewish Encyclopedia wrote in its article "Gentile",

"According to Hananiah b. Akabia the word Âdo (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpatim, 80b). [***] Another reason for discrimination [against Gentiles] was the vile and vicious character of the Gentiles: 'I will provoke them to anger with a foolish nation' (ÏÎ = 'vile,' 'contemptible'; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, 'whose flesh is as the flesh of asses and whose issue is like the issue of horses' (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially

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at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. 'The Torah outlawed the issue of a Gentile as that of a beast' (Mik. viii. 4, referring to Ezek. *l. c.*)."[101]

In 1812, Hungarian rabbi Joseph Crooll informed us of the biblical sources which state that the Jews will first rule over, and then exterminate, the Goyim; and that the nation of Israel would be founded in 1948, just as it was,

"THE MESSIAH WAS TO BE CONQUEROR.—He will subdue all nations by his coming; and he who will be called the Messiah, and whoever is the true Messiah, will be able to perform and finish every thing; nay, without fighting he will never settle his kingdom; and this we shall here prove. —Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm ii. 8.

1. To obtain this large inheritance and possession, cannot be done except by fighting, as it is written, Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm ii. 9.

2. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Daniel ii. 34.

3. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs of brass, and thou shalt beat in pieces many nations; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 13.

4. That we should be saved from our enemies, and from the hand of all that hate us. Luke i. 71 .

5. The Lord of Hosts shall defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. Zech. ix. 15.

6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the nations round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6.

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Although the king, Messiah, with his people Israel, shall fight all nations, yet the victory will not be theirs, but the Lord's, for so it is written.

1. Then shall the Lord go forth, and fight against the nations, as when he fought in the day of battle. Zech. xiv. 3. The Lord is a man of war. Exodus xv. 3.

2. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea, roar, he shall prevail against his enemies. Isaiah xlii. 13.

Perhaps the Gentiles will say, we never shall go and fight against the Messiah; this is not true, for when he shall come, they shall not believe him to be the Messiah, although they will see wonders in heaven and on earth, yet shall they not believe him: and so it is written, The king's of the earth shall set themselves, and the rulers take counsel together against the Lord and against his anointed. Psalm ii. 2.

The Gentiles are challenged to a battle. 3. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Joel iii. 9.

The challenge is accepted. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look, &c. Micah iv. 11. And all the nations shall be gathered together against Jerusalem. Zech. xii. 3.

Jerusalem shall be taken by the Gentiles. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zech. xiv. 2. This will be the last battle in this world; and after this battle shall the kingdom of the Messiah be established, from one end of the world to the other end.

Thus far it is clearly proved, that the kingdom of the Messiah cannot be established, until he first fight against the Gentiles. This will be his commission to appear like a mighty king, and subdue all, but he will not be a preacher.

A particular observation concerning the law of Moses. Every man knows that whatever has a beginning has also an end. We know that man was formed of dust, and unto it he must return; the nature of man is changeable in all his actions; to-day he is bad, to-morrow he is good; to-day he is good, and to-morrow he is bad; to-day he says Yes, and to-morrow he says No; to-day he

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says No, and to-morrow he says Yes; to-day he says, I will, but to-morrow, I will not; what he had spoken yesterday, to-day he has already forgotten; what he shall speak to-morrow, he knows not; nay, the very minute before, he knows not what he shall speak. But we know this, that there is only one that has no beginning and no end, and this is God: no man will contradict me when I say, that every word that God intended to speak to man, was known to him from everlasting; he, by his Godly wisdom, prepared to himself a drawing by which he was to build this world; in this drawing were specified, the length and breadth of it; and there was an appointed time for every thing, when to begin and when to end; every nation, that was to appear afterwards, was called by its name; and a great number of particular men were called by their name beforehand, yea, every man that was to be born was known unto him: in this drawing were also described, particular rivers and their names, particular mountains and their names, deserts and their names, cities and their names: in this drawing is also to be found how long this world shall exist; also the good and bad fortune of every nation: this drawing is commonly known by the name of *the law of Moses*. He, by his Godly wisdom, prepared also sub-drawings; but all of them are only the channels of the former: these sub-drawings are commonly known by the name of the prophets. In due time, when he thought proper by his Godly wisdom to create this world, every thing appeared according as it was described in this great drawing.

Abridgment of the Law and the Prophets.— We find in this drawing that in six days the world was created. We ask, why just six days, neither more nor less? We also believe that he who created this world in six days, could have done it in one day, in one hour, nay, in one minute: here we must acknowledge, that it was intended to represent something. *One* reason is this, to shew that the number of six is a complete number, which is to denote the four quarters of this world, heaven above, and the earth beneath; these six points include the whole description of the drawing, and the Lord over the whole of this great fabric is only one. This point will be handled more in the following pages. *Secondly,* That each day is to represent a thousand years, that is, that this world shall exist for the space of six thousand years; the seventh day, which is called the sabbath, represented, that after six thousand years, there shall be a sabbatical time for a

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thousand years.

The Creation of man was the last; his name was called Adam: in the original this name consists only of three letters, viz. [Hebrew characters: Mem Daleth Aleph] ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes Adam, the letter D is David, the M is the Messiah.

In the year of the creation, 2854, David was born; and so long as it is from Adam to David, even so long, or near it, will be the time of the coming of the Messiah; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand; for if we add 2854, then the coming of the Messiah will be in the year of the creation 5708. [NOTE THAT 5708 AM IS 1948 AD, THE YEAR ISRAEL WAS FOUNDED–CJB] This present year we count 5571, and here we find that there are yet 137 years to the time of his coming; but we know that this time will be shortened; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5600 all things in this world will be settled."[102]

In an article "Begin and the 'Beasts'", *New Statesman*, Volume 103, Number 2674, (25 June 1982), page 12, Amnon Kapeliuk wrote of Menachem Begin, the Prime Minister of Israel,

> "The war in Lebanon cannot be interpreted, even by its most devoted proponents in Israel, as a war of survival. For this reason, the government has gone to extraordinary lengths to dehumanise the Palestinians. Begin described them in a speech in the Knesset as 'beasts walking on two legs'. Palestinians have often been called 'bugs' while their refugee camps in Lebanon are referred to as 'tourist camps'. In order to rationalise the bombing of civilian populations, Begin emotively declared: 'If Hitler was sitting in a house with 20 other people, would it be correct to blow up the house?'"[103]

The cabalistic *Zohar*, I, 28*b*-29*a*, states that the Gentiles are beasts, and the peoples who are descended from Eve and the serpent, through Cain, are Esau, Amalek, the Christians, and that they will be exterminated,

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> "At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29*a*] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."[104]

Zohar, II, 219*b*, states,

> "So they went nearer and they heard him saying: 'Crown, crown, two sons are kept outside, and there will be no peace or rest until the bird is thrown down in Cæsarea.' R. Jose wept and said: 'Verily the *Galuth* is drawn out, and therefore the birds of heaven will not depart until the dominion of the idolatrous nations is removed from the earth, which will not be till the day when God will bring the world to judgement.'"[105]

Jews are also taught to cover up the sins of fellow Jews, lest the tribe suffer as a whole. *Numbers* 16:22 states,

> "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

For Einstein to have given credit and an attribution to his sources would have been a sin against the Jews, who are taught to never praise a Gentile. Israel Shahak wrote in his book *Jewish History, Jewish Religion: The Weight of Three Thousand Years*,

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"There is also a series of rules forbidding any expression of praise for Gentiles or for their deeds, except where such praise implies an even greater praise of Jews and things Jewish. This rule is still observed by Orthodox Jews. For example, the writer Agnon, when interviewed on the Israeli radio upon his return from Stockholm, where he received the Nobel Prize for literature, praised the Swedish Academy, but hastened to add: 'I am not forgetting that it is forbidden to praise Gentiles, but here there is a special reason for my praise'—that is, that they awarded the prize to a Jew."[106]

Rev. I. B. Pranaitis wrote in his book *The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*, Eugene Nelson Sanctuary, New York, (1939),

"In Abhodah Zarah (20, a, Toseph) it says:

> 'Do not say anything in praise of them, lest it be said: How good that Goi is!' [Footnote: Maimonides (in Hilkhoth Akum X, 5) adds: 'Moreover, you should seek opportunity to mix with them and find out about their evil doings.']

In this way they explain the words of Deuteronomy (VII, 2) . . . and thou shalt show no mercy unto them [Goim], as cited in the Gemarah. Rabbi S. Iarchi explains this Bible passage as follows:

> 'Do not pay them any compliments; for it is forbidden to say: how good that Goi is.'

In Iore Dea (151,14) it says:

> 'No one is allowed to praise them or to say how good an Akum is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so.'"[107]

The Jewish book of *Deuteronomy* 7:2, 16-24 states,

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"2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

[***]

16 And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

22 And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them."

The Jewish Old Testament Torah book of *Deuteronomy*, chapter 15,

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verse 6, states that the Jews should use usury, the theft of money, to ruin and rule over Gentiles:

> "For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

Deuteronomy, chapter 23, verse 20 states:

> "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Deuteronomy, chapter 28, verses 1, 12-13:

> "1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: [***] 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:"

Jewish religious literature consistent tells the Jews to steal the wealth of the Gentiles, and teaches many ways of separating the Gentiles from their wealth. In the very first book of Old Testament, *Genesis*, chapter 47, verses 1-31, the Jews state that they enslaved the Egyptian People by contracting the money supply:

> "1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

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2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

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13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion

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which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."

In the Jewish Old Testament book of *Exodus* 3:21-22; 11:2; 12:35-36, the Jews borrow the Egyptians gold and silver and steal them, then the Jews boast that they ruined the Egyptians economically in this way. The Egyptians likely used loops and rings of gold and silver as

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money. By stealing the Egyptians' money, the Jews contracted the Egyptians money supply and thereby ruined them economically:

> "3:21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. [***] 11:2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.
>
> 11:3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. [***] 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:
>
> 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

The Jews are taught to pool their money and concentrate it in the hands of a few obscenely wealthy Jewish bankers, so that these money kings can exercise their power most efficiently and effectively to ruin the Gentiles and better the position of the self serving Jews. The Jewish Old Testament book of *Proverbs* 1:13-14 states:

> "13 We shall find all precious substance, we shall fill our houses with spoil: 14 Cast in thy lot among us; let us all have one purse:"

From start to finish, the Old Testament tells the Jews that they should steal the wealth of non-Jews, enslave non-Jews, murder non-Jews and come to own all the property of the Earth. The Talmud justifies these inhuman and genocidal doctrines by claiming that the god of the Jews offered the Goyim the Law when Moses accepted it on behalf of the Hebrews on Sinai, but the Goyim refused the Law and failed to obey even the Noahide Laws, and therefore God gave the Jews all of the

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wealth of the Goyim as their prize for being God's chosen People.

In its article "Gentile", under the subheading "Rabbinical Modification of Laws", *The Jewish Encyclopedia* states (note that "B. M." signifies the tractate "Baba Mezia" in the *Babylonian Talmud* and "B. K." is tractate "Baba Kamma" of the talmud):

> "With regard to the text 'This is the law when a man dieth in a tent' (Num. xix. 14), they held that only Israelites are men, quoting the prophet, 'Ye my flock, the flock of my pasture, are men' (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). [***] The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran' (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His 'shining' legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: 'God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [{Hebrew deleted} = 'let loose,' 'outlawed'] the nations' (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Nachian precepts, and hence had decided to outlaw them (B. K. 38a)."[108]

From the earliest recorded dealings of the tribe, the Jews have been money manipulators, who have been working to steal all of the wealth of the non-Jews. They believe they have a religious obligation to steal all of the gold and silver in the world and horde it in Jerusalem. The Jewish Old Testament book of *Haggai* 2:7-8 states:

> "7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. 8 The silver is mine, and the gold is mine, saith the LORD of hosts."

Rabbi Higger wrote in his *The Jewish Utopia* that the Jews will come to possess all possessions of the Gentiles:

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"All the treasures and natural resources of the world will eventually come in possession of the righteous. This would be in keeping with the prophecy of Isaiah: 'And her gain and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her gain shall be for them that dwell before the Lord, to eat their fill and for stately clothing.[Isaiah 23:18]'[20] Similarly, the treasures of gold, silver, precious stones, pearls, and valuable vessels that have been lost in the seas and oceans in the course of centuries will be raised up and turned over to the righteous.[21] Joseph hid three treasuries in Egypt: One was discovered by Korah, one by Antoninus, and one is reserved for the righteous in the ideal world.[22] [***] Gold will be of secondary importance in the new social and economic order. Eventually, all the friction, jealousy, quarrels, and misunderstandings that exist under the present system, will not be known in the ideal Messianic era.[319] The city of Jerusalem will possess most of the gold and precious stones of the world. That ideal city will be practically full of those metals and stones, so that the people of the world will realize the vanity and absurdity of wasting their lives in accumulating those imaginary valuables.[320]"[109]

Joshua 24:13 states,

"And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

The Old Testament book *Isaiah* 61:5-6 states:

"5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. 6 But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

The history of this ancient Jewish plan to steal the wealth of the world predates the Old Testament and perhaps began in Babylon, where the Apiru (Hebrews) departed from Ur taking with them their knowledge of money and how to use it to enslave the Goyim and rob them of their wealth. See: David Astle's *The Babylonian Woe*. When the Jews appear, their wealth robbing banking systems either immediately precede them,

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or soon follow them. The Jews destroyed the monarchies and began the reformation movements in part to allow them to overcome the Roman Catholic Church's opposition to usury. In Islam, the Jews exploited the Muslims' objections to usury to become the bankers of the Muslims.

Michele Besso wrote that it might have been Albert Einstein's racism and bigotry which caused him to separate from his first wife Mileva Marić in 1914. Besso wrote to Einstein on 17 January 1928,

> "[. . .]perhaps it is due in part to me, with my defense of Judaism and the Jewish family, that your family life took the turn that it did, and that I had to bring Mileva from Berlin to Zurich[.]"[110]

The hypocrisy of racist zionists, including Alert Einstein, often manifested itself. As another example, consider the fact that racist zionist Moses Hess was married to a Christian Gentile prostitute named Sybille Pritsch. Einstein projected his jewish racism onto Whites, hypocritically declaring that racism is,

> "a disease of white people [***] I do not intend to be quiet about it."

Einstein may have been affected by his mother's early racist opposition to his relationship with his first wife, the Serbian Slav Mileva Marić. Another factor in the Einsteins' divorce was, of course, Albert's incestuous relationship with his cousin Else Einstein, and his desire to bed her daughters, as well as Albert's general promiscuity—some believe he was a syphilitic whore monger.

Albert Einstein opposed his sister Maja's marriage to the Gentile Paul Winteler on racist grounds and thought they should divorce. Albert Einstein wrote to Michele Besso on 12 December 1919 and stated that, "No mixed marriages are any good (Anna says: oh!)"[111] Besso, himself, was married to a Gentile, Anna Besso-Winteler. Denis Brian wrote,

> "When asked what he thought of Jews marrying non-Jews, which, of course, had been the case with him and Mileva, [Albert Einstein] replied with a laugh, 'It's dangerous, but then all marriages are dangerous.'"[112]

On 3 April 1920, Einstein wrote, criticizing assimilationist Jews,

> "And this is precisely what he does *not* want to reveal in his

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> confession. He talks about religious faith instead of tribal affiliation, of 'Mosaic' instead of 'Jewish' because the latter term, which is much more familiar to him, would emphasize affiliation to his tribe."[113]

After declaring that Jewish children segregate due to natural forces and that they are "different from other children",[114] not due to religion or tradition, but due to genetic features and "heritage", Einstein continued his 3 April 1920 statement,

> "With adults it is quite similar as with children. Due to race and temperament as well as traditions (which are only to a small extent of religious origin) they form a community more or less separate from non-Jews. [***] It is this basic community of race and tradition that I have in mind when I speak of 'Jewish nationality.' In my opinion, aversion to Jews is simply based upon the fact that Jews and non-Jews are different. [***] Where feelings are sufficiently vivid there is no shortage of reasons; and the feeling of aversion toward people of a foreign race with whom one has, more or less, to share daily life will emerge by necessity."[115]

Einstein made similar comments in a document dated sometime "after 3 April 1920". Einstein was in agreement with Nobel Prize laureate Philipp Lenard that a "Jewish heritage" (read for "heritage", "racial instinct") could be seen in intellectual works published by Jews. Einstein stated,

> "The psychological root of anti-Semitism lies in the fact that the Jews are a group of people unto themselves. Their Jewishness is visible in their physical appearance, and one notices their Jewish heritage in their intellectual works, and one can sense that there are among them deep connections in their disposition and numerous possibilities of communicating that are based on the same way of thinking and of feeling. The Jewish child is already aware of these differences as soon as it starts school. Jewish children feel the resentment that grows out of an instinctive suspicion of their strangeness that naturally is often met with a closing of the ranks. [***] [Jews] are the target of instinctive resentment because they are of a different tribe than the majority of the population."[116]

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Albert Einstein often referred to Jews as "tribesmen" and Jewry as the "tribe". Fellow German Jew Fritz Haber was outraged at Albert Einstein's racist treachery and disloyalty. Einstein confirmed that he was disloyal and a racist, and was obligated,

> "[. . .] to step in for my persecuted and morally depressed fellow tribesmen, as far as this lies within my power[.]"[117]

Einstein bore no such loyalty to Germans, who had feed him and made him famous. In fact, Einstein wanted to exterminate the Germans.

In a draft letter of 3 April 1920, Einstein wrote that children are conscious of "racial characteristics" and that this "racial" gulf between children results in conflicts, which instill a sense of foreigness in the persecuted child. Einstein wrote,

> "Unter den Kindern war besonders in der Volksschule der Antisemitismus lebendig. Er gründete ich auf die den Kindern merkwürdig bewussten Rassenmerkmale und auf Eindrücke im Religionsunterricht. Thätliche Angriffe und Beschimpfungen auf dem Schulwege waren häufig, aber meist nicht gar zu bösartig. Sie genügten immerhin, um ein lebhaftes Gefühl des Fremdseins schon im Kinde zu befestigen."[118]

Einstein's racism was perhaps a defense mechanism to depersonalize the attacks he faced as a child and to counter the hurt with a sense of communal love and communal hatred, which was sponsored by his racist mother. Like Adolf Stoecker before him,[119] Albert Einstein advocated the segregation of Jewish students. Peter A. Bucky quoted Albert Einstein,

> "I think that Jewish students should have their own student societies. [***] One way that it won't be solved is for Jewish people to take on Christian fashions and manners. [***] In this way, it is entirely possible to be a civilized person, a good citizen, and at the same time be a faithful Jew who loves his race and honors his fathers."[120]

Einstein stated,

> "We must be conscious of our alien race and draw the logical conclusions from it. [***] We must have our own students'

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> societies and adopt an attitude of courteous but consistent reserve to the Gentiles. [***] It is possible to be [***] a faithful Jew who loves his race and honours his fathers."[121]

On 5 April 1920, Einstein repeated what he had heard from his political zionist friends who believed that anti-Semitism was necessary to the preservation of the "Jewish race",

> "Anti-Semitism will be a psychological phenomenon as long as Jews come in contact with non-Jews—what harm can there be in that? Perhaps it is due to anti-Semitism that we survive as a race: at least that is what I believe."[122]

and,

> "I am neither a German citizen, nor is there in me anything that can be described as 'Jewish faith.' But I am happy to belong to the Jewish people, even though I don't regard them as the Chosen People. Why don't we just let the Goy keep his anti-Semitism, while we preserve our love for the likes of us?"[123]

This letter was published in the *Israelitisches Wochenblatt für die Schweiz*, on 24 September 1920, on page 10. It became famous and was widely discussed in newspapers and became a political issue. Einstein's racism had already become a weapon for Jewish critics to wield against German Jews who were loyal to the Fatherland.

Einstein ridiculed the *Central-Verein deutscher Staatsbürger jüdischen Glaubens*, an organization that combated anti-Semitism and vigorously defended and celebrated Jews, because Einstein sought to promote anti-Semitism and because Einstein believed that being "Jewish" was a racial, not a religious, state. Einstein knew quite well that the letter had been published. The *C. V.* contacted him about it and published a statement regarding it in their periodical *Im deutschen Reich* in March of 1921,

> "So wurde auch in einzelnen Versammlungen der b e k a n n t e B r i e f des Naturforschers P r o f e s s o r E i n s t e i n, den dieser an den Central-Verein gerichtet hat, und in welchem er die Bestrebungen des Central-Vereins ablehnt, weil sie zu national-deutsch und zu wenig jüdisch orientiert seien, zum Gegenstand der Erörterungen gemacht. Dieser Brief hat in der öffentlichen

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> Erörterung der jüdischen und judengegnerischen Presse in den letzten Monaten und auch bei den Wahlen eine gewisse Rolle gespielt und Anlaß zu den verschiedenartigsten Betrachtungen je nach der Parteistellung der Versammlungsredner und der verschiedenen Zeitungen gegeben. So hat sich z. B. die jüdisch-nationale „Wiener Morgenzeitung‘‘ veranlaßt gesehen, den Central-Verein in wenig vornehmer Weise anzugreifen und ihn wegen seines nationaldeutschen Standpunktes zu verdächtigen. Diese Angriffe würden durch die Auffassung von Professor Einstein nicht gedeckt worden sein, wenn die „Wiener Morgenzeitung‘‘ gewußt hätte, daß Professor Einstein ohne nähere Kenntnis der Bestrebungen und der Arbeit des Central-Vereins seinen Brief geschrieben und keineswegs an eine Veröffentlichung, die nur durch eine Indiskretion erfolgt ist, gedacht hat. Erst n a c h der Veröffentlichung hat er von der Art und Weise der Tätigkeit des Central-Vereins Kenntnis erhalten und hat, w i e m i t g u t e m G r u n d v e r s i c h e r t w e r d e n k a n n , i n f o l g e d i e s e r K e n n t n i s e i n e w e s e n t l i c h a n d e r e A u f f a s s u n g v o m W e r t e d e r A r b e i t u n s e r e s C e n t r a l - V e r e i n s g e w o n n e n. Auch dieser Vorfall sollte Anlaß geben, Urteile in der Oeffentlichkeit erst dann zu fällen, wenn die Sachlage einigermaßen geklärt ist.”[124]

On 24 May 1931, the *Sunday Express* of London published an interview it claimed it had had with Einstein while he was visiting Oxford. The interview contained inflammatory statements similar to those published in the *Israelitisches Wochenblatt für die Schweiz* on 24 September 1920. These statements were repeated in several German language newspapers across Europe together with scathing editorial indictments of Einstein. Einstein claimed that no interview had taken place and the quotations were taken from a letter he had written eleven years prior. Einstein stated in a letter to Michael Traub of 22 August 1931 that this letter had never been published,[125] though it had been published and Einstein knew quite well that it had been published.

Einstein accused the *Central-Verein deutscher Staatsbürger jüdischen Glaubens e. V.* of instigating the “forgery”. The C.V. denied that it was behind the publication in the *Sunday Express* and invited Einstein to respond in their official organ the *Central-Verein Zeitung*. Einstein took the opportunity and stated, “Es wurden mir schon wiederholt Auszüge aus einem Artikel der „S u n d a y E x p r e ß‘‘

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zugesandt, aus denen ich ersehe, daß es sich **um eine glatte Fälschung** handelt. Ich habe in Oxford überhaupt kein einziges Zeitungsinterview gegeben. Der Inhalt ist eine böswillige Entstellung eines vor elf Jahren geschriebenen, nicht für die Oeffentlichkeit bestimmten Briefes."[126] He affirmed in 1931 that he had made the statements in 1920 and did not repudiate them.

In 1932, Einstein stated, referring to the "deplorably high development of nationalism everywhere"—his own rabid zionism apparently excepted,

> "The introduction of compulsory service is therefore, to my mind, the prime cause of the moral collapse of the white race, which seriously threatens not merely the survival of our civilization but our very existence. This curse, along with great social blessings, started with the French Revolution, and before long dragged all the other nations in its train."[127]

Einstein had a reputation as a rabid anti-assimilationist—here again Einstein merely parroted the racist anti-assmilationism of his zionist predecessors, like Solomon Schechter who dreaded assimilation more than pogroms—and zionists encouraged pogroms in order to discourage assimilation.

Zionists were by no means alone in the anti-assimilationist panic that struck the jewish western world at the end of the Nineteenth Century. In 1906, Chaim Weizmann had persuaded Arthur James Balfour to become a racist zionist.[128] In 1908, Balfour published a racist and nationalistic lecture on the subject of race degeneration and stagnation called *Decadence*.[129] In America, Theodore Roosevelt had an enduring interest in racial questions and feared "racial suicide" and the decline of a race like the decline of an organism in old age.[130] On 5 March 1908, Roosevelt wrote to Balfour, later signatory of the Balfour Declaration,

> "Most emphatically there is such a thing as 'decadence' of a nation, a race, a type; and it is no less true that we cannot give any adequate explanation of the phenomenon. Of course there are many partial explanations, and in some cases, as with the decay of the Mongol or Turkish monarchies, the sum of these partial explanations may represent the whole. But there are other cases, notably, of course, that of Rome in the ancient world, and, as I believe, that of Spain in the modern world, on a much smaller scale, where the sum of all the explanations is that they

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do not wholly explain. Something seems to have gone out of the people or peoples affected, and what it is no one can say."[131]

The London Times wrote on 12 February 1919 on page 9, confirming that Balfour's Declaration was based on precisely the same racist ideology of "Blut und Boden" the Nazis would later assert to justify the racial rights of National Solcialist Germany,

"MR. BALFOUR ON ZIONISM.
THE CASE FOR A NATIONAL HOME.

Mr. Balfour, in whose hands has been placed the interests of Palestinian Jewry at the Peace Conference, has written a preface to the History of Zionism, shortly to be published from the pen of M. Sokolow, one of the four leaders of the Zionist Executive Committee.

Mr. Balfour says that convinced by conversations with Dr. Weizmann in January, 1906, that if a home was to be found for the Jewish people, homeless now for nearly 1900 years, it was vain to seek it anywhere but in Palestine. Answering the question why local sentiment is to be more considered in the case of the Jew than (say) in that of the Christian or the Buddhist, Mr. Balfour says:—'The answer is, that the cases are not parallel. The position of the Jews is unique. For them race, religion, and country are interrelated, as they are interrelated in the case of no other race, no other religion, and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands and has nowhere been able to create for itself an organized social commonwealth. Only Zionism—so at least Zionists believe—can provide some mitigation of this great tragedy.

'Doubtless there are difficulties, doubtless there are objections—great difficulties, very real objections. . . . Yet no one can reasonably doubt that if, as I believe, Zionism can be developed into a working scheme, the benefit it would bring to the Jewish people, especially perhaps to that section of it which most deserves our pity, would be great and lasting.'

The criticism that the Jews use their gifts to exploit for personal ends a civilization which they have not created, in

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communities they do little to maintain, Mr. Balfour declares to be false. He admits, however, that in large parts of Europe their loyalty to the State in which they dwell is (to put it mildly) feeble compared with their loyalty to their religion and their race. How, indeed, could it be otherwise? he asks. 'In none of the regions of which I speak have they been given the advantages of equal citizenship; in some they have been given no right of citizenship at all.'

'It seems evident that Zionism will mitigate the lot and elevate the status of no negligible fraction of the Jewish race. Those who go to Palestine will not be like those who now migrate to London or New York. . . . They will go in order to join a civil community which completely harmonizes with their historical and religious sentiments; a community bound to the land it inhabits by something deeper even than custom; a community whose members will suffer from no divided loyalty nor any temptation to hate the laws under which they are forced to live. To them the material gain should be great; but surely the spiritual gain will be greater still.'

Mr. Balfour goes on to consider the position of those, though Jews by descent, and often by religion, who desire wholly to identify themselves with the life of the country wherein they have made their home, many of them distinguished in art, medicine, politics, and law. 'Many of this class,' he says, 'look with a certain measure of suspicion and even dislike upon the Zionist movement. They fear that it will adversely affect their position in the country of their adoption. The great majority of them have no desire to settle in Palestine. Even supposing a Zionist community were established, they would not join it. . . .

'I cannot share these fears. I do not deny that, in some countries where legal equality is firmly established, Jews may still be regarded with a certain measure of prejudice. But this prejudice, where it exists, is not due to Zionism, nor will Zionism embitter it. The tendency should surely be the other way. Everything which assimilates the national and international status of the Jews to that of other races ought to mitigate what remains of ancient antipathies; and evidently this assimilation would be promoted by giving them that which all other nations possess—a local habitation and a national home."

Others repeated Theodor Herzl's theme, that Jews could not

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assimilate, because the presence of Jews in a host nation ultimately led to anti-Semitism due to Jewish parasitism. Hilaire Belloc was a strong advocate of the view that Jews should not integrate. Belloc published a book on the subject entitled *The Jews* in 1922, and expressed similar convictions in *G. K.'s Weekly* in the 1930's. Belloc wrote biographies of men who had fallen under the influence of zionists, like Oliver Cromwell and Napoleon. Belloc, however, was strongly opposed to National Socialism. Douglas Reed took a similar zionist stance on the alleged unassimilability of Jews in the late 1930's,[132] though he later opposed zionism after witnessing the destruction it wrought.

Racist zionist Solomon Schecter stated, in harmony with numerous political zionists, though in opposition to the vast majority of Jews,

> "It is this kind of assimilation [the death of a "race" through integration], with the terrible consequences indicated, that I dread most; even more than pogroms."[133]

On 15 March 1921, Kurt Blumenfeld wrote to Chaim Weizmann,

> "Einstein [***] is interested in our cause most strongly because of his revulsion from assimilatory Jewry."[134]

Einstein stated in 1921,

> "To deny the Jew's nationality in the Diaspora is, indeed, deplorable. If one adopts the point of view of confining Jewish ethnical nationalism to Palestine, then one, to all intents and purposes, denies the existence of a Jewish people. In that case one should have the courage to carry through, in the quickest and most complete manner, entire assimilation. We live in a time of intense and perhaps exaggerated nationalism. But my Zionism does not exclude in me cosmopolitan views. I believe in the actuality of Jewish nationality, and I believe that every Jew has duties towards his coreligionists. [***] [T]he principal point is that Zionism must tend to strengthen the dignity and self-respect of the Jews in the Diaspora. I have always been annoyed by the undignified assimilationist cravings and strivings which I have observed in so many of my friends."[135]

In 1921, Einstein declared, referring to Eastern European Jews,

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> "These men and women retain a healthy national feeling; it has not yet been destroyed by the process of atomisation and dispersion."[136]

Einstein wrote in the *Jüdische Rundschau*, on 21 June 1921, on pages 351-352,

> "This phenomenon [*i. e.* Anti-Semitism] in Germany is due to several causes. Partly it originates in the fact that the Jews there exercise an influence over the intellectual life of the German people altogether out of proportion to their number. While, in my opinion, the economic position of the German Jews is very much overrated, the influence of Jews on the Press, in literature, and in science in Germany is very marked, as must be apparent to even the most superficial observer. This accounts for the fact that there are many anti-Semites there who are not really anti-Semitic in the sense of being Jew-haters, and who are honest in their arguments. They regard Jews as of a nationality different from the German, and therefore are alarmed at the increasing Jewish influence on their national entity. [***] But in Germany the judgement of my theory depended on the party politics of the Press[.][137]

Einstein also stated,

> "The way I see it, the fact of the Jews' racial peculiarity will necessarily influence their social relations with non-Jews. The conclusions which—in my opinion—the Jews should draw is to become more aware of their peculiarity in their social way of life and to recognize their own cultural contributions. First of all, they would have to show a certain noble reservedness and not be so eager to mix socially—of which others want little or nothing. On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism."[138]

National Socialist zionist Joseph Goebbels, sounding very much like political zionist Albert Einstein, was quoted in *The New York Times*, on 29 September 1933, on page 10,

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> "It must be remembered the Jews of Germany were exercising at that time a decisive influence on the whole intellectual life; that they were absolute and unlimited masters of the press, literature, the theatre and the motion pictures, and in large cities such as Berlin, 75 percent of the members of the medical and legal professions were Jews; that they made public opinion, exercised a decisive influence on the Stock Exchange and were the rulers of Parliament and its parties."

On 1 July 1921, Einstein was quoted in the *Jüdische Rundshau* on page 371,

> "Let us take brief look at the *development of German Jews* over the last hundred years. With few exceptions, one hundred years ago our forefathers still lived in the Ghetto. They were poor and separated from the Gentiles by a wall of religious tradition, secular lifestyles and statutory confinement and were confined in their spiritual development to their own literature, only relatively weakly influenced by the forceful progress which intellectual life in Europe had undergone in the Renaissance. However, these little noticed, modestly living people had one thing over us: *Every one of them belonged with all his heart to a community*, into which he was incorporated, in which he felt a worthwhile member, in which nothing was asked of him which conflicted with his normal processes of thought. Our forefathers of that era were pretty pathetic both bodily and spiritually, but—in social relations—in an enviable state of mental equilibrium. Then came emancipation. It offered undreamt of opportunities for advancement. The isolated individual quickly found their way into the upper financial and social circles of society. They eagerly absorbed the great achievements of art and science which the Occidentals[139] had created. They contributed to the development with passionate affection, and themselves made contributions of lasting value. They thereby took on the lifestyle of the Gentile world, turning away from their religious and social traditions in growing masses—took on Gentile customs, manners and mentality. It appeared as if they were being completely dissolved into the numerically superior, politically and culturally better organized host peoples, such that no trace of them would be left after a few generations. The complete eradication of the Jewish nationality in Middle and

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> Western Europe appeared to be inevitable. However, it didn't turn out that way. It appears that racially distinct nations have instincts which work against interbreeding. The adaptation of the Jews to the European peoples among whom they have lived in language, customs and indeed even partially in religious practices *was unable to eliminate all feelings of foreigness* which exist between Jews and their European host peoples. In short, this spontaneous feeling of foreigness is ultimately due to a loss of energy.[140] For this reason, *not even well-meant arguments can eradicate it*. Nationalities do not want to be mixed together, rather they want to go their own separate ways. A state of peace can only be achieved by mutual tolerance and respect."

Einstein stated that Jews should not participate in the German Government,

> "I regretted the fact that [Rathenau] became a Minister. In view of the attitude which large numbers of the educated classes in Germany assume towards the Jews, I have always thought that their natural conduct in public should be one of proud reserve."[141]

Einstein merely parroted the zionist party line. Werner E. Mosse wrote,

> "While the leaders of the CV saw it as their special duty to represent the interests of the German Jews in the active political struggle, Zionism stood for. . . systematic Jewish non-participation in German public life. It rejected as a matter of principle any participation in the struggle led by the CV."[142]

In 1925, Einstein wrote in the official Zionist organ *Jüdische Rundschau*,

> "By study of their past, by a better understanding of the spirit [Geist] that accords with their race, they must learn to know anew the mission that they are capable of fulfilling. [***] What one must be thankful to Zionism for is the fact that it is the only movement that has given many Jews a justified pride, that it has once again given a despairing race the necessary faith, if I may so express myself, given new flesh to an exhausted people."[143]

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On 12 October 1929, Albert Einstein wrote to the *Manchester Guardian*,

> "In the re-establishment of the Jewish nation in the ancient home of the race, where Jewish spiritual values could again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of its spiritual creativeness."[144]

Einstein's public racism eventually waned, but he continued to publicly express his segregationist philosophy in the same terms as anti-Semites, as well as his belief that Jews "thrived on" and owed their "continued existence" to anti-Semitism. Einstein stated in December of 1930 to an American audience,

> "There is something indefinable which holds the Jews together. Race does not make much for solidarity. Here in America you have many races, and yet you have the solidarity. Race is not the cause of the Jews' solidarity, nor is their religion. It is something else—which is indefinable."[145]

Einstein's confusing public statement perhaps resulted from his desire to promote multiculturalism in America, which had the benefit for the Jews of freeing up Jewish immigration to the United States and diluting the demographic majorities of White populations.[146] Einstein was also likely parroting, or trying to parrot, a fellow anti-assimilationist political zionist whose pamphlet was well known in America, Solomon Schechter and his *Zionism: A Statement*, Federation of American Zionists, New York, (1906), in which Schechter states, among other things, "Zionism is an ideal, and as such is indefinable."[147]

Einstein stated in 1938,

> "JUST WHAT IS A JEW?
>
> The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews, too, form such a group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This is a normal social reaction. But for the political

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abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

[***]

WHERE OPPRESSION IS A STIMULUS

[***]

Perhaps even more than on its own tradition, the Jewish group has thrived on oppression and on the antagonism it has forever met in the world. Here undoubtedly lies one of the main reasons for its continued existence through so many thousands of years."[148]

Albert Einstein was parroting racist political zionist leader Theodor Herzl, who wrote in his book *The Jewish State*,

"Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his

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> nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews."[149]

In 1938, Einstein stated in his essay "Our Debt to Zionism",

> "Rarely since the conquest of Jerusalem by Titus has the Jewish community experienced a period of greater oppression than prevails at the present time. [***] Yet we shall survive this period too, no matter how much sorrow, no matter how heavy a loss in life it may bring. A community like ours, which is a community purely by reason of tradition, can only be strengthened by pressure from without."[150]

Einstein avowed *circa* 3 April 1920, that,

> "If what anti-Semites claim were true, then indeed there would be nothing weaker, more wretched, and unfit for life, than the German people".[151]

Einstein often avowed that the anti-Semites' beliefs were true, and, hence, Einstein wished the Germans dead. When discussing the meaning of life, Einstein spoke to Peter A. Bucky about persons and creatures who "[do] not deserve to be in our world" and are "hardly fit for life."[152] Einstein's language is quite similar to the language of Hitler's "T4" "*Euthanasia-Programme*".

After siding with Germany's enemies in the First World War—while living in Germany, and after intentionally provoking Germans into increased anti-Semitism, which he thought was good for Jews, and after defaming German Nobel Prize laureates in the international press to the point where they felt obliged to join Hitler's cause, which cause

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eventually resulted in the imprisonment of Europe's Jews; Einstein sponsored the production of genocidal weapons to mass murder Germans, whom he had hated all of his life, in the famous letter to President Roosevelt that Einstein signed urging Roosevelt to begin the development of atomic bombs—before any mass murder of Jews had begun.[153]

Einstein callously asserted that the use of atomic bombs on civilian populations was "morally justified". I quote Einstein without delving into the question of who first bombed civilian centers,

> "It should not be forgotten that the atomic bomb was made in this country as a preventive measure; it was to head off its use by the Germans, if they discovered it. The bombing of civilian centers was initiated by the Germans and adopted by the Japanese. To it the Allies responded in kind—as it turned out, with greater effectiveness—and they were morally justified in doing so."[154]

Einstein advocated genocidal collective punishment,

> "The Germans as an entire people are responsible for these mass murders and must be punished as a people if there is justice in the world and if the consciousness of collective responsibility in the nations is not to perish from the earth entirely."[155]

and,

> "It is possible either to destroy the German people or keep them suppressed; it is not possible to educate them to think and act along democratic lines in the foreseeable future."[156]

Albrecht Fölsing has assembled a compilation of post-WW II quotations from Einstein, which evince Einstein's lifelong habit of stereotyping people based on their ethnicity. Einstein expressed his hatred in the post-Holocaust context—a temptation Max Born had resisted,

> "With the Germans having murdered my Jewish brethren in Europe, I do not wish to have anything more to do with Germans, not even with a relatively harmless Academy. [***] The crimes of the Germans are really the most hideous that the

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> history of the so-called civilized nations has to show. [***] [It was] evident that a proud Jew no longer wishes to be connected with any kind of German official event or institution. [***] After the mass murder committed by the Germans against my Jewish brethren I do not wish any publications of mine to appear in Germany."[157]

Einstein wrote to Born on 15 September 1950 that his views towards Germans predated the National Socialist period,

> "I have not changed my attitude to the Germans, which, by the way, dates not just from the Nazi period. All human beings are more or less the same from birth. The Germans, however, have a far more dangerous tradition than any of the other so-called civilized nations. The present behavior of these other nations towards the Germans merely proves to me how little human beings learn even from their most painful experiences."[158]

and on learning that Born would return to Germany, Einstein wrote on 12 October 1953,

> "If anyone can be held responsible for the fact that you are migrating back to the land of the mass-murderers of our kinsmen, it is certainly your adopted fatherland — universally notorious for its parsimony."[159]

Compare this with Nobel Peace Prize laureate jewish Elie Wiesel's statement in 1968,

> "Every Jew, somewhere in his being, should set apart a zone of hate—healthy, virile hate—for what the German personifies and for what persists in the German. To do otherwise would be a betrayal of the dead."[160]

See also the Jew Daniel Goldhagen's negative analysis of Germans under Hitler in his book *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* [161] and see Hartmut Stern's response to Goldhagen[162]

The "final solution" of extermination was not proposed by a German National Socialist, but rather by an American Jew; and it was not the extermination of Jews which he proposed, but the genocide of German

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Gentiles. Theodor Newman Kaufman advocated the genocidal sterilization of all Germans as a "final solution" in 1941 in his book *Germany Must Perish!*, Argyle Press, Newark, New Jersey, (1941), before the Wannsee-Konferenz occurred.

Jews around the world unfairly smeared and physically attacked Einstein's critics. In the Soviet Union, where the government imposed harsh penalties on dissidents, Jewish psychiatrists forced Einstein critics into psychoprisons, where they ruined their brains and souls with drugs and torture.[163]

Yury Brovko has alleged that those who spoke out against relativity theory and Einstein in the Soviet Union ran the risk of severe political persecution. Yury Brovko, a critic of Einstein's claims to have originated the theory of relativity and a critic of the theory itself, alleges that there were many secret orders which effectively forbade criticism of Einstein and the theory of relativity in the U. S. S. R., and which forbade scientific journals, science departments and scientific organizations from receiving, considering, discussing or publishing literature which was critical of Einstein's theories.[164]

American physics societies have also refused to consider for publication works critical of "fundamental theories", which is to say works critical of Einstein and "his" theory of relativity, or of quantum mechanics, thereby rendering Einstein's work sacrosanct dogma, not science. They have placed a taboo on free thought, scientific discourse and progress beyond mythology.

Brovko refers to secret Orders of the Presidium of the Academy of Sciences of the USSR in 1964 and before, but does not give any specific references to such orders which your author could attempt to verify. Brovko wrote, *inter alia*,

> "В 1964 году Президиум АН СССР издает закрытое постановление, запрещающее всем научным советам и журналам, научным кафедрам принимать, рассматривать, обсуждать и публиковать работы, критикующие теорию Эйнштейна."[165]

However, the Jews themselves boasted of their actions. V. A. Bronshten stated in 1968,

> "There is a sufficiently large group of pseudoscientists, who specialize in 'refuting' the theory of relativity. As a rule, the efforts of these 'refuters' only reveals their poor scientific

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literacy, although among them there are people with a university education."

"Есть довольно большая група гипотезоманов, специализировавшихся на «опровержении» теории относительности. Как правило, усилия этих «опровергателей» лишь отражают их низкую научную грамотность, хотя среди них попадаются и люди с высшим образованием."[166]

and,

"The so-called delirium of inventions and discoveries is one of the forms of paranoia. The nature of the disorder lies in the fact that the patient believes he has made an important invention or salient discovery, and that scientific-conservatives tragically cannot understand him. In this case the person remains completely normal in every other aspect of life, in the family, at work. [***] Thus, just in the year 1966, the Department of General and Applied Physics of the Academy of Science of USSR helped physicians to reveal 24 paranoiacs."

"Одной из форм паранойи является так называемый бред изобретений и открытий. Сущность его состоит в том, что больному кажется, будто он сделал важное изобретение или выдающееся открытие, и что вся беда в том, что его не могут понять ученые-консерваторы. При этом во всем остальном—в жизни, в семье, в работе—человек остается совершенно нормальным. […] Так, только за один 1966 г. Отделение общей и прикладной физики АН СССР помогло медикам выявить 24 параноика."[167]

Lifshitz stated in 1978,

"It appears to me that there are two types of pseudoscientists. One of them — people with paranoid mental lapses, who absolutely believe in what they are saying. These are not scientific afferists, but are simply not completely normal people, whom you unfortunately encounter. They, as a rule, are occupied by fundamental questions: they refute quantum mechanics, the theory of relativity and so forth. However, they are completely

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normal when discussing other issues."

"Лжеученые, как мне кажется, бывают двух типов. Один из них — люди с параноидальными психическими сдвигами, они абсолютно верят в то, что сами говорят. Это не научные аферисты, а просто не в полне нормальные люди, с которыми, к сожалению, приходится встречаться. Они, как правило, занимаются фундаментальными вопросами: опровергают квантовую механику, теорию относительности и т. д. Причем об остальных вещах они рассуждают нормально."[168]

In the same period of time, anyone who questioned the legitimacy of the Soviet State, or wished to leave it, was also considered psychotic—often dubbed "paranoid" and imprisoned in psychiatric prisons, even if he or she behaved in a completely sane, very normal manner.[169] The same fate apparently befell many who dared to question the theory of relativity, or who called attention to Einstein's plagiarism. This recalls Trofim Denisovich Lysenko's tyrannical reign over the field of genetics and the murder, imprisonment and banishment of dissenting scientists in the Soviet Union.

The trial of Einstein's friend Friedrich Adler set a bizarre precedent for the charge of *per se* insanity for simply disagreeing with Einstein. Adler assassinated the Austrian Prime Minister Karl Graf von Stürgkh in 1916. Alder had written a work which is critical of the theory of relativity and the defense at his murder trial used this work as "proof" that he must be insane—but even Einstein did not maintain that such was the case.[170] However, Einstein and his advocates did succeed in wrongfully stigmatizing any criticism of Einstein or the theory of relativity as if it were anti-Semitism, *per se*.[171]

Kevin MacDonald argues in his book *The Culture of Critique*,[172] that Sigmund Freud planned to use psychoanalysis to rid the world of "anti-Semitism" Today, there are prominent persons in prison for the criminal offense of offending racist Jews and/or of exposing the Jews' desire to enslave and genocide humanity. It is illegal in many nations to question the jewish version of the holocaust. Jews have the State enforcing silence on their critics and imprisoning them.

In the early nineteenth century, the emancipation of the Jews of Europe was still being debated. Scholars exercised their natural rights to free speech to examine and interpret history and publish their findings. Some offended others.

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For example, Karl Marx published an article on the subject of the emancipation of the Jews which offended many Jews and he was later dubbed a "self-hating Jew" by the Nazi apologist and zionist Joachim Prinz.[173] Ludolf Holst published *Das Judentum in allen dessen Teilen. Aus einem staatswissenschaftlichen Standpunkt betrachtet*, Mainz, (1821), which offended the Jew Ludwig Boerne. Boerne responded with a negative review of Holst's book and famously stated that he eagerly awaited the day when any statement which offended Jews would bring its author into prison, or the insane asylum.

Ironically, Boerne exercised his right of free speech to call for the suppression of speech which offended him. Boerne's vision was popular among racist Jews, and became a reality in Russia immediately after the Russian Revolution, which was instigate, conducted and fulfilled by Jews. Lenin and Stalin immediately made anti-Semitism a capital offense, and decreed that the possession of copies of *The Protocols of the Learned Elders of Zion* would be punished by summary execution without trial.[174] Sigmund Freud, who claimed to have been traumatized by anti-Semites, sought to stigmatize any criticism of Jewish racism and tribalism as if it were the manifestation of a mental disorder requiring treatment, thereby stripping critics of the Jews of their fundamental human rights and placing them under the control of jewish psychiatrists and psychologists who could destroy their minds with torture, surgery and drugs. Freud also sought to stigimatize the criticism of Jews as if it were insanity, *per se*, thereby granting Jews their self sought status as infallible and ineffable gods lording over the Gentiles.

Fanatics in the Physics community and the international press have viciously attacked Einstein's critics. The situation has been described as the "Einstein terror",[175] which terrorism, including violence and the State suppression of civil rights, was openly acknowledged by Einstein's advocates.[176] Stjepan Mohorovičić received anonymous violent threats when he criticized Einstein, and the progress of his career was impeded.[177]

Ernst Gehrcke's career advancement was also impeded after he called attention to Albert Einstein's plagiarism and irrationality.[178] Albert Einstein publicly defamed Gehrcke, Lenard and others.[179] The international press and press agencies echoed Einstein's lies around the world, and refused to publish Gehrcke's and Lenard's responses.[180]

The terrorist and censorship tactics the Jews employ against Einstein's critics are typical zionist and communist behavior, which is to say, typical jewish behavior. Zionists and communists have perpetrated countless assassinations, both character and bodily

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assassinations. The State of Israel officially sanctions and commits murder and terrorism. Numerous jewish organizations regularly defame their opponents.

Zionists and jewish organizations have criminalized speech, which refutes their lies, in several nations. The truth is said to be no defense in trials stemming from these laws which violate human rights, and often no defense whatsoever against these accusations is permitted, lest the taboo truth be spoken in court and offend the tender ears of the jewish censors. Organized Jewry seek universal criminal statutes proscribing speech that would contradict their mandated official opinions on historical, religious and political matters.

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3 $E=MC^2$ AND THE FULFILMENT OF JEWISH MESSIANIC AND APOCALYPTIC PROPHECIES

The Jews have been planning to destroy the Earth for at least 2,500 years. Nuclear weapons provide them with the means to do so. The system of Mutually Assured Destruction, which the Jews created, provides them with the opportunity to eradicated human life. The Jews armed the communists with nuclear weapons and thereby lit the fuse to an inevitable explosion that will exterminate us, unless we stop them, first.

> "12 And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."—*Zechariah* 14:12-14

3.1 Introduction

Judaism is an apocalyptic religion, which spawned two other apocalyptic religions, Christianity and Islam, and pitted them one against the other. The Jews have been fomenting conflict between Christians and Muslims from the beginning. They have sent Christians into Islam, and Muslims into Christendom to commit genocide and take Palestine for the benefit of the Jews.

Numerology plays a significant role in Judaism, including gematria, astrology and dates. The number 7 features prominantly, probably due to the ancient belief that there are seven planets. Seven is made up of six plus one, the six days of creation and the seventh of rest. The Jews plans to end the six days of Gentile life, so that they may enjoy the seventh

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day of rest in peace in a new world without Gentiles.

3.2 The World Ends Now: $E = mc^2$, the Jewish Year 6000 and the Birthpangs of the Messiah

The planet Saturn is in the seventh heaven from the Earth in the Ptolemaic and talmudic systems, and is the seat of the Devil in ancient lore. The Jews worshiped the heavens and the planet Saturn as the heavenly seat of their jewish god.

The planet Mars is the seat of Sammael, the treacherous head god of the Gentiles, according to the Jews, and the serpent which seduced Eve in the Garden of Eden and thereby injected corrupted blood into the Gentiles, which must be cleansed out of existence for order to be restored to the universe. Mars is associated with war, ultimately nuclear war, and blood, the blood of Gentiles. Sammael is also called Azazel, to whom the Jews sacrificed a goat yearly to place the burden of their sins onto Gentiles and atone for them by burdening the Goyim with these sins of the Jews.

The Jewish mythology of the scapegoat is found in the Hebrew Bible at *Leviticus* 16 and in the jewish *Babylonian Talmud* in the tractate *Yoma*. On the day of atonement, Jews used to select two goats, one to be sacrificed to jewish god in the temple, the other to be sent into the wilderness as an offering to Azazel so that he would betray the Gentiles and accept the sins of the Jews and place them on the Goyim. Forever falsely portraying themselves as if a scapegoat for the Gentiles, it was instead the Jews who the scapegoat as means to burden the Gentiles with jewish sins.

All the sins of the Jews were placed on the goat which was sent into the wilderness and in this way Jews unburdened themselves of the guilt of their sins. About the time Jesus Christ was said to have been sacrificed to atone for the sins of mankind, the rituals of atonement in the jewish temple began to fail, as was predicted in *Daniel* 9:24, 27. Forty years later, the Romans destroyed the jewish temple under the guidance of Jews. Christians believe that jewish ritual sacrifices ended with the sacrifice of Jesus, and that the Jews ought not to rebuild a temple and must not resume animal sacrifices, for such sacrifices would constitute a blasphemy against the sacrifice on the cross.

The Jews scoff at Christian beliefs and intend to build a temple on the site of the Dome of the Rock and Al Aqsa mosque. They plan to anoint their king in this temple and reinstate sacrifices, and have already prepared their priests and ritual instruments for these rites.

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The planet Mars is called "Ma'adim or "red" / "blood" / "mankind" in Hebrew. It is associated with Seth and Horus in Egyptian mythology, who in turn served as the basis for the jewish mythology of Esau and Jacob, which pits the Jews against the Gentiles as mortal enemies.

The Hebrew Bible calls for the creation of a new heaven and a new Earth, meaning for the Jews that the Gentiles must be exterminated together with their gods, and chief god Sammael. This must occur for the sabbath millennium to commence.

The following biblical quotations are the keys to understanding the jewish mythology that the history of the Earth will include three 2,000 year periods, at the close of which the Earth will be destroyed, meaning the Gentiles will be exterminated; the heavens will be destroyed, meaning the Gentile gods will be exterminated; and the messianic era of jewish world rule will begin in which they will reign in peace, meaning the Jews will have exterminated Esau and ended their genocidal war on the Gentiles and will be given new flesh for their dry bones having become sole inhabitants of the new Earth which will mirror the new heaven occupied solely by their jealous genocidal god, as above, so below:

Genesis 1:1, 31; 2:1-3,

> "1:1 In the beginning God created the heaven and the earth. [***] 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. 2:1 Thus the heavens and the earth were finished, and all the host of them. 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Exodus 20:8-11,

> "8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

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The Jews believe that this talk of "days" as if a 24 hour period is false, and instead signifies thousand year periods, in couples signifying the two thousand year periods of the zodiac and the astrological ages. They rely on the following passages to formulate and justify their beliefs:

> "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—*Psalm* 90:4

> "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—II *Peter* 3:8

3.2.1 The Jewish Year 6000: The *Shmita*: The "Duration of the World" and the "Mystical Doctrine" of the Jews

If we do nothing to bring to an end the jewish war on us, the sun is about to set on the humanity. The *Babylonian Talmud* in the Tractate Sanhedrin, folio 97a-b, states that the world will exist for three two-thousand-year periods, the first starting with Adam's birth, followed by the Law and Abraham, followed by the age of the Messiah. These three periods, totaling 6000 years, end with the death of the Gentiles and the beginning of a Sabbath period for the Jews in which they, together with a devastated Earth, rest. The jewish ages mirror the zodiac: with the jewish age of Adam equating to Taurus—for the Jews, the age of the birth of mankind; the jewish age of Abraham/Moses equates to Aries—for the Jews, the age of the Jews; the jewish age of the Gentiles and Christ is Pieces—the age when the Gentiles flourish as the jewish god's punishment upon the Jews; the jewish messianic age begins in Aquarius, which will herald the age of Gentile extermination and the jewish messianic era.

The talmud states,

> "R. Kattina said: Six thousand years shall the world exist, and one [thousand, the seventh], it shall be desolate, as it is written, And the Lord alone shall be exalted in that day. Abaye said: it will be desolate two [thousand], as it is said, After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight.
>
> It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one

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> thousand years out of seven shall be fallow, as it is written, And the Lord alone shall be exalted in that day,' and it is further said, A Psalm and song for the Sabbath day, meaning the day that is altogether Sabbath—and it is also said, For a thousand years in thy sight are but as yesterday when it is past.
>
> The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era, [97b] but through our many iniquities all these years have been lost."[181]

The messiah of the Jews has to accomplish several tasks. He must destroy the Gentile nations and spread monotheism. He must "restore" the Jews to Palestine, "rebuild" the temple of Solomon and rule the entire world from Jerusalem. In so doing, the jewish messiah will have restored order to Earth and the universe and have completed the jewish god's work and made way for the Sabbath millennium, the seventh millennium after the birth of Adam, during which period the Earth will rest, and which period will know no Gentile life, nor the seed of Sammael, which will have perished with the Gentiles.

The Jews believe that the story of the six days of creation and the seventh day of rest iterated in the torah in *Genesis* is in fact the entire history of mankind, from the birth of the first man, Adam, to the death of the last man prior to the sabbath millennium, the seventh millennium after the birth of Adam, which will know no Gentile life. The Jews believe that they as a nation, as a people, are the messiah and that they have all but completed the tasks assigned to the messiah, to the Jewish people, including the task of killing all of us off, the seeds for which have not only been planted, but have taken root.

Since the Jews were dispersed in the 1st Century A.D., they have spread out to every Gentile nation and subverted them, as was prophesied in the Old Testament. They have since deliberately brought about two of the world wars of Armageddon, the third and perhaps final world war soon to come.

The Jews, not their god, have "restored" the Jews to Palestine, and have instituted world government ruled by the Jews. They have yet to win the third war of Armageddon and they have yet to "rebuild" the temple. They have also failed to gather in all of the Jews of the world to Palestine, but their prophecies, and therefore their plans, call for two thirds of the Jews to perish as the tribe is tried for its sins and so as to atone for them.

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Deuteronomy 4:20 states,

> "But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day."

The jewish book of *Ezekiel* 5:12 states:

> "A third *part* of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third *part* shall fall by the sword round about thee and I will scatter a third *part* into all the winds, and I will draw out a sword after them."

The Old Testament book of *Zechariah* 13:8, 9 calls on Jews to ensure that two thirds of the extant population of Jews in the world is exterminated,

> "8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God."

Jews do not worry that the pogroms they intentionally cause will completely wipe out the jewish populations of the Earth. They count on the promise of the jewish book of *Leviticus* to ensure that a "remnant" of Jews will survive the persecutions Jews deliberately cause other Jews, in order to keep Jews segregated, which promise Jews believe ensures that some Jewish population will outlive those who are slaughtered by design by other Jews. *Leviticus* 26:44 states,

> "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenants with them: for I am the Lord their God."

Racist Jew and zionist Israel Zangwill wrote,

> "In the diaspora anti-Semitism will always be the shadow of

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> Semitism. The law of dislike for the unlike will always prevail. And whereas the unlike is normally situated at a safe distance, the Jews bring the unlike into the heart of every milieu and must thus defend a frontier-line as large as the world. The fortunes of war vary in every country, but there is a perpetual tension and friction even at the most peaceful points, which tend to throw back the race on itself. The drastic method of love—the only human dissolvent—has never been tried upon the Jew as a whole, and Russia carefully conserves—even by a ring fence—the breed she designs to destroy. But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type. But what a melancholy immortality! 'To be and not to be'—that is a question beside which Hamlet's alternative is crude."[182]

Racist jewish zionist Theodor Herzl wrote in his book *The Jewish State*,

> "Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that

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> Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews."[183]

Theodor Herzl explicitly stated that the zionists would use anti-Semitism as a means to force Jews to move to Palestine against their will and better judgement. Though Herzl pretended that his zionist movement was secular, so as to prevent Christians and Muslims from recognizing the rise of Anti-Christ / al Dajjal in the form of zionism, Herzl, and the jewish leaders above him, were instead deliberately and artificially fulfilling jewish messianic prophecy under a deceptive veil of secularism.

In particular, the Jews, soon after Herzl's death, created the First World War as the first battle of Armageddon, in which Russia and Islam artificially became Gog and Magog of the Old Testament prophecy of *Ezekiel* in chapters 36-39 and the Austro-Hungarian, German, Russian and Turkish Empires were destroyed, thereby bringing to a close Goy monarchy, thereby ending the "times of the Gentiles".

The Jews require at least three phases of the war of Armageddon, which takes the form of World Wars I, II and III. The end result of this war on humanity will be the ingathering of the expelled Jews in Palestine, the extermination of the Gentiles, and the construction of a temple of Solomon in which the Jews will worship their god. *Ezekiel* 39:25-29 states:

> "25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then shall they know that I am the LORD their God, which cause them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."

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As was the case in the First and Second World Wars, the Jews are pitting Muslims against Christians, and Western Europe against Russia. As I documented in my books *The Manufacture and Sale of Saint Einstein*, and *The Jewish Genocide of Armenian Christians*, the Jews have been subverting Christianity and Islam for several centuries in order to pit them against themselves and against one another. The Jews created Protestantism and made it anti-Papacy, anti-Russian and anti-Islamic. The Jews manufactured anti-Christian movements in Islam and genocided the Armenian, Greek and Assyrian Christians under the control of the jewish and crypto-jewish "Young Turks".

The two major jewish movements during the world wars were communism and zionism, which fulfilled the two objectives of jewish messianic prophecy: communism enslaves and genocides the Gentiles, and renders the Jews the sole sovereigns of the human race; and zionism steals that lands of Greater Israel and concentrates the Jews in their own segregated sovereign State. The Jews could not accomplish these things purely by their actions, for they are too few in number.

Leading up to the First World War, the Jews created a subversive heresy designed to undermine Christianity and turn it into a suicide cult, much like the early Gnostic heresy created by Jews to prevent Christians from reproducing. The early Gnostics engaged in abortion, consumed their own semen and menstrual waste, and asserted that creating children is a sin because it captures their spirits in this evil world.

This new heresy, "Christian Dispensationalism" eventually resulted in the Rothschild inspired Scofield Reference Bible published during the First World War. The Scofield Bible makes reference to seven “dispensations”, which deliberately mirror the jewish belief in the jewish year 6000, followed by the messianic age. In this way, the Jews convert Christians to accept and fulfil jewish anti-Christian beliefs.

As I have proven elsewhere, the Jews believe that the first six thousand years of creation are the six “days” of creation of Genesis, and that now that six thousand years have passed since Adam’s birth, since mankind was created, it is time for the Jewish god to rest and for the human race to die out so that the Earth will experience a “Sabbath Millennium” in which only Jews will survive. These six days plus the Sabbath are repackaged for Christians in Dispensationalism as seven “dispensations”: Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom.

Of these seven “dispensations”, four mirror the Talmudic periods, which include the 2,000 year period from the birth Adam to the Covenant of Abraham (Innocency), the 2,000 year period under the law

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from the Covenant of Abraham to the arrival of messiah (Law), the 2,000 year period of the reign of the messiah Jesus Christ (Grace), and the Sabbath Millennium (Kingdom).

According to Scofield, Innocency begins in *Genesis* 1:28:

> "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That is when the clock starts on the 6,000 year life span of the human race, according to the Jews and their duped Christians. Already in the first book of the Torah, the human race is condemned to a mere six thousand year lifespan. For the Jews, the first "dispensation" begins at *Genesis* 2:7, which starts the clock and begins the first 2,000 year period:

> "7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The second "dispensation" occurs at *Genesis* 2:17; 3:3-7:

> "2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [***] 33] But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Man became like the gods, the "Elohim", when man entered under the law, when man became aware. This caused the jewish god to curse the leader of the Elohim, Sammael, the Serpent, who had led man to

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imbibe in the law.

"As Above, So Below!" In cursing Sammael, the jewish god condemned man to death, for the jewish god created Adam out of dust and cursed him to return to dust, in *Genesis* 3:14, 19, 22-24:

> "14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: [***] 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. [***] 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

This begins the third 2,000 year period, the period of the expulsion from the garden, the diaspora in which the Jews spread out over the world in order to destroy the Gentiles through subversion, only to reconstitute themselves in Palestine at the close of the Age. The Jews escaped their god's death curse when Moses accepted the Pentateuch and Oral Law at Sinai, which the Goyim refused.

The jewish god thus chose the Jews as his own again, while leaving the rest of the human race to be ruled by a treacherous Sammael. The Goyim remain under the curse of death, though the Jews have been chosen to be their god's special people and to rest with their god in the Sabbath Millennium, and it is the duty of the Jews to exterminate the Goyim, lest their god exterminate the Jews and bless the Goyim in their stead. As things stand, the Jews believe that Sammael rules the Goyim and places the sins of the Jews on the Goyim in exchange for a sacrifical goat given him once a year, the "scapegoat" which unburdens the Jews of their sins and affixes them to the cursed Gentiles.

Since the first six thousand years of creation are complete it is time for the Jewish god to rest, for the Gentiles to die out, and for the Jews to share the Sabbath Millennium with their god, as found in *Genesis* 2:2-4:

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> "2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"

The Jews' prophet Isaiah stated that the jewish god would then create the "new heaven" and a "new earth" for the "elect" and only for the "elect", the "chosen", the Jews (*Isaiah* 65:9, 17; 66:22). Christians fall into the trap of believing that this group of the "elect" means them, given that *Hebrews* 1:10-11, II *Peter* 3:13 and *Revelation* 21:22 call for the destruction of this our beloved Earth. Christians believe that they will enter a heavenly kingdom and join with Jesus in this otherwordly kingdom.

The Jews took advantage of this Christian mythology to provoke the Christians to seek their own worldly extermination, so as to begin the Sabbath Millennium. The Jews taught Christians that this seventh "dispensation", the Kingdom, could and would only begin when the Christians helped the Jews to destroy all Gentile government, thereby ending the reign of Gentiles and the "times of the Gentiles" (*Luke* 21:24).

The Jews have the Christians believing that Christ will not return until the Gentiles kill themselves off, restore the Jews to Palestine, build a temple of Solomon in Jerusalem, institute a jewish world government ruled by the jewish king from Jerusalem, exterminate the Muslims, exterminate the Russians, etc. etc. etc. The Jews have the Christians believing that their god wants the Jews to have a kingdom to rule the Earth, but the Goyim are the lucky ones because they get to die and go to heaven to be with Jesus. The only path thereby for the Christians to enter the kingdom of glory is for the Goyim to exterminate themselves on the Jews' behalf.

By way of deception the greatly outnumbered Jews wage war, or so says the Zohar and the Mossad. There is no more pathetically successful deception than "Christian Dispensationalism" which calls upon the Goyim to help the Jews kill off the human race in the name of Christian "love". The raw gullibility of the Christians and their shameless bloodlust is beyond disgusting.

It is shockingly amazing that tens of millions of Christians are so dangerously deceived, so viciously evil and so dementedly deluded that

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they want to kill off themselves and all other Gentiles, so as to create a jewish paradise on Earth. The answer to this riddle is simple: the Jews.

The following quotations taken directly from the jewish Zohar prove that the Jews believe that they will exterminate the Gentiles after six thousand years have passed from the day Adam was born. The Jews will then enjoy a sabbath millennium of one thousand years in a world without Gentiles.

Jews have always refused to eat at the same table as Gentiles for fear of being contaminated by Gentile filth. Whereas the Jews consider themselves bearers of the divine spark, they consider Gentiles to be garbage made of the stars, who carry the seed of Sammael—Satan—as the result of Eve fornicating in the Garden of Eden with the serpent and producing Cain, the father of the Gentiles.

The cabalistic *Zohar*, I, 28*b*-29*a*, states that the Gentiles are beasts, and the peoples who are descended from Eve and the serpent, through Cain, are Esau, Amalek, the Christians, and that they will be exterminated,

> "At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29*a*] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."[184]

Genesis 3:14-15 implies that Eve and the serpent which tempted Eve had a son, Cain who slew Abel. *Yebamoth* 103*b* states that serpent infused Eve with lust when they copulated. The Jews were supposedly cleansed of this lust infused into Eve by the serpent, on Mount Sinai

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(*Abodah Zarah* 22*b*. *Shabbath* 145*b*-146*a*). *Yebamoth* 63*a* states that Adam had intercourse with all animals and beasts, but only derived satisfaction from Eve. Voltaire ridiculed Judaism and Jews for their laws against sexual relations with animals, which laws Voltaire alleged indicate that the practice of bestiality was common among ancient Jews, for otherwise Jews would have required no laws proscribing bestiality.[185]

Judaism teaches that beings not of this Earth have sexual relations with human beings. Beginning with the Torah, the Jews believe that Eve had sexual relations with Sammael, the serpent, usually referred to as "Satan", a being not of this Earth, but rather an angel or god. The product of this union was Cain, who slew Abel. The Torah, at *Genesis* 3:14-15, states:

> "14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Jews take this to mean that the Serpent seduced Eve and she bore Cain. *The Babylonian Talmud*, Tractate Yebamoth, folio 103b, states:

> "For R. Johanan stated: When the serpent copulated with Eve, he infused her with lust. The lust of the Israelites who stood at Mount Sinai, came to an end, the lust of the idolaters who did not stand at Mount Sinai did not come to an end."[186]

The *Babylonian Talmud*, Tractate Abodah Zarah, folio 22b, states:

> "Heathens prefer the cattle of Israelites to their own wives, for R. Johanan said: When the serpent came unto Eve he infused filthy lust into her. If that be so [the same should apply] also to Israel! — When Israel stood at Sinai that lust was eliminated, but the lust of idolaters, who did not stand at Sinai, did not cease."[187]

The *Babylonian Talmud*, Tractate Shabbath, folio 145b-146a, states:

> "Why are idolaters lustful? Because they did not stand at Mount Sinai. For when the serpent came upon Eve he injected a lust

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into her: [as for] the Israelites who stood at Mount Sinai, their lustfulness departed; the idolaters, who did not stand at Mount Sinai, their lustfulness did not depart."[188]

The jewish cabalah in the Zohar, Volume 1, page 28b (see items 5 and 12, "5. UNCLEAN" and "12. CHILDREN OF THE DEVIL"), also states that Eve fornicated with Satan:

"Of them it is further said, AND THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE; i.e. they are more evil than all the Gentiles, and they are the offspring of the original serpent that beguiled Eve. The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. . . . [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field;"[189]

The Zohar I, 47a, states:

"SAID Rabbi Abba: 'Nephesh hahaya' (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?'

Said Rabbi Eleazar: 'They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, 'Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind' (Gen. 1-24). Wherefore does the word 'lemina' (after his kind) occur twice? It is to confirm what has lust been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off."[190]

The Jewish belief that the union of Eve and Satan produced Cain is specifically stated in the jewish *Jalkut Chadash*, Folio 3, Column 3, number 12 and Folio 4, column 4, numbers 43 and 52 (Cf. J. Eisenmenger, J. A. Eisenmenger, *The Traditions of the Jews, Contained*

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in the Talmud and other Mystical Writings, Volume 1, J. Robinson, London, (1748), pp. 197-198).

The Jews believe that they were cleansed of Satan's blood, the "impurity", when Moses received the law at Sinai, which was supposedly offered to the Gentiles, who supposedly rejected it. The Jews use this mythology as a basis for their belief that they are obliged to exterminate the Gentiles, the Satanic descendants of Cain/Esau/Amalek/Haman. Since the Jews have always wanted to exterminate the human race, they created this mythology as a justification, and produced this myth that the Gentiles satanic. As the Jews say, "If you want to drown a dog, first claim it is rabid or mad."

The Jews also believe that Cain's descendants met up with the "two chiefs" who became shape-shifting serpents that sleep with the descendants of Cain, which is to say with the Goyim, whom the Jews are planning to exterminate. The Zohar states:

> "When Cain was banished from the face of the earth, he descended into that land and there propagated his kind. That earth consists of two sections, one enveloped in light, the other in darkness, and there are two chiefs, one ruling over the light, the other over the darkness. These two chiefs were at perpetual war with each other, until the time of Cain's arrival, when they joined together and made peace; and therefore they are now one body with two heads. These two chiefs were named Afrira and Kastimon. They, moreover, bear the likeness of holy angels, having six wings. One of them had the face of an ox and the other that of an eagle. But when they became united they assumed the image of man. In time of darkness they change into the form of a two-headed serpent, and crawl like a serpent, and swoop into the abyss, and bathe in the great sea. When they reach the abode of 'Uzza and 'Azael they stir them up and rouse them. These then leap into the dark mountains, thinking that their day of judgement has come before the Holy One, blessed be His Name. The two chiefs then swim about in the great sea, and when night comes they fly off to Na'amah, the mother of the demons (shedim), by whom the first saints were seduced; but when they think to approach her she leaps away six thousand parasangs, and assumes all shapes and forms in the midst of the sons of men, so that the sons of men may be led astray after her. These two chiefs then fly about through the world, and return to their abode, where they arouse the sensual desires in the

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descendants of Cain to bear children."[191]

Compare this Cabalistic story to that of Edward Bulwer-Lytton in his book about *Vril*, titled *The Coming Race*. Returning to the Torah, it states that angels came down to Earth and slept with human beings. *Genesis* 6:1-5 states:

> "1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The Old Testament continues in *Numbers* 13:28, 32-33, which states:

> "28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. [***] 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

The ancient jewish book of I *Enoch* also tells such stories. It is significant that Enoch is given two different lineages in *Genesis* and that Cain was a farmer, while Abel was a shepherd. The jewish god (like Isaac) preferred Abel's (Esau's) offering of flesh to Cain's (Jacob's) offering of fruit (*Genesis* 4). This relates Cain to Jacob and Abel to Esau. Cain, the first murderer, might be said to have been the first "wandering Jew" and his descendants were city dwellers. *Genesis* 3:14-15 states,

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> "And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Certain Cabalists believe that Jews descend from Cain.[192]

The Zohar openly states in the following passages, as well as others not here reproduced, that the Jews are at war with the Gentiles and will exterminate the Gentiles. Note that the Jews' messiah will come only for the sake of the Jews and will murder all non-Jews. Do not make the mistake of believing that the Jews' messiah will be like Jesus Christ. The jewish Zohar states:

> "At every sixty years of the sixth thousand the He will mount a stage higher, acquiring greater strength. And after six hundred years of the sixth thousand there will be opened the gates of wisdom above and the fountains of wisdom below, and the world will make preparations on the sixth day of the week, when the sun is about to set. [***] R, Judah said in reply: 'This is what I have learnt from my father concerning the mysteries of the letters of the Divine Name, and of the duration of the world as well as of the days of creation, all of which belongs to the same mystical doctrine. At that time the rainbow will appear in the cloud in radiant colours, like a woman that decks herself out for her husband, in fulfilment of the verse, 'and I will look upon it, that I may remember the everlasting covenant' (Gen. IX, 16), a passage already explained elsewhere. 'I will see it' with all its bright colours, and I will thus 'remember the everlasting covenant.' Who is the everlasting covenant? It is the community of Israel. The Vau will join the He, and will resuscitate her from the dust. When the Vau shall move to join the He, heavenly signs will appear in the world, and the Reubenites will make war against all the world; and so the community of Israel will be raised from the dust, for the Holy One will have dwelt with her in exile years to the number of Vau times Yod, that is, six times ten, after which she will be raised, and vengeance will be executed on the world, and the lowly will be exalted.' Said R. Jose to him: 'All you say is right, being [117b] mystically indicated by the letters, and we need not enter upon any other

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> calculations regarding the end (qets). For in the book of the venerable R. Yeba we find the same calculation. The verse, 'Then shall the land satisfy her Sabbaths' (Lev. XXVI, 34) is an allusion to the mystical implication of the Vau, as indicated in a subsequent verse, 'And I will remember my covenant with Jacob'[1] (Ibid. 42), and it then says, 'and I will remember the land' (Ibid.), indicating the community of Israel. The word 'will satisfy' (tirzeh) signifies that the Holy One will be favourable to her. As for the 'one day' of which the companions have spoken, it is assuredly all hidden with the Holy One, and it is all found in the mystery of the letters of the Divine Name; for R. Jose here has revealed the end of the exile by means of these letters.' [***] Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath."[193]

These facts, which do not even begin to hint at the full scope of the passages in the Zohar which state that the Jews will exterminate the Gentiles, nevertheless prove that the Jews are planning to kill off the Gentiles at this time, so that the sun will set on the present world (an allusion to the beginning of the Sabbath, see: *Leviticus* 23:32), and a new millennium will begin in which the Jews alone will survive. The Jews are planning to murder you, your family and every non-Jew on Earth. Their declaration of genocidal war on the human race is nailed to your door. Tear it off, crumple it up and toss it aside at your existential peril.

The Zohar merely reiterates what was already stated in the Jews' Old Testament, but since so many are blinded by their faith in Christianity or Islam to that execution writ of the human race, it is helpful to show the Jewish declaration of war on non-Jews iterated in the Zohar, which is even more hateful and destructive than the *Protocols of the Learned Elders of Zion* and the authenticity of the jewish origins of which is beyond dispute.

3.2.2 When Exactly Is the Jewish Year 6000: Do the Elders of the Jews Follow the *Anno Mundi* Calender, or the *Anno Lucis* Calender?

The Jewish Zohar prophecies that the Jewish messiah will arrive in the 5666th year after the creation of Adam. This serves as proof that the Jews who rule World Jewry observe the *Anno Lucis* calender, and not the *Anno Mundi* calender of common Jews, though the Jews confound these

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and other dating systems whenever it is convenient for them to do so. Christian Identity and Freemasonry also observe the *Anno Lucis* calender, because they are creations of the Jews who are most aggressively out to destroy humanity.

Arthur Edward Waite summarized the Zoharic literature on the date of the arrival of the messiah in his book *The Secret Doctrine in Israel: A Study of the Zohar and Its Connections*, Occult Research Press, New York, (n.d.), pp. 148-150:

> "In the time of the letter He1—that is, when the He shall rise from the earth—God will fulfil that which is mentioned in Isaiah. The reference is to c. lx, at the end of verse 22, and it reads in the Authorised Version: 'I the Lord will hasten it in his time';[2] but the Zohar gives: 'I am the Lord; and it is I who will hasten these marvels when the time thereof shall have come.' When Israel was driven from its abode the letters of the Sacred Name were separated one from another, if it be permissible so to speak; the He was separated from the Vau; and hence the Psalmist said: 'I am dumb with silence.'[3] When the Vau is separated from the He the Word is stilled. The day of the letter He is the fifth millenary—the period of Israel in exile. When the sixth millenary comes, the Vau shall raise up the He, and Israel shall be lifted also from the dust.[4] After six hundred years of the sixth millenary the Gates of Supreme Wisdom shall open, and the springs of Wisdom shall begin to pour upon this world, which will make ready to enter worthily into the seventh millenary, and this latter will constitute the Sabbath of creation.
>
> Assuming that we have a proper point of departure for calculation, we have in another place[1] the exact year of the Messiah's advent. When sixty years shall have elapsed after the sixth century of the sixth millenary, it is said that heaven shall visit the daughter of Jacob. In the seventieth year the King Messiah shall be revealed in the province of Galilee. The portents will he as follows: (1) The rainbow—which is now tarnished, because it serves only as a memorial that the world will be destroyed no more by a deluge—will shine with very brilliant dyes, like a betrothed lady adorning herself to enter into the presence of her spouse.[2] (2) A star will appear in the East and swallow up seven stars in the North.[3] (3) Presumably after a period, a fixed star will appear in the middle of the firmament and will be visible for seventy days. It will have seventy rays and

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will be surrounded by seventy other stars.[4] (4) The city of Rome will fall to pieces[5]—an intimation which should be of moment to the hot gospel of certain protestant second-advent preachers, whose vestiges remain among us. (5) A great King will rise up and conquer the world.[6] There will be war against Israel, but the chosen people shall be delivered. According to one account, the seventy celestial chiefs who rule the seventy nations of the earth will marshal all the legions of the world to make war on the sacred city of Jerusalem, but they will be exterminated by the power of the Holy One.[7] It is written: 'And the house of Jacob shall be a fire, and the house of Joseph a flame and the house of Esau for stubble.' As such stubble, by such fire and flame shall the nations perish. Thereafter the King Messiah will cause Jerusalem to be rebuilt;[2] the Holy one will remember that covenant which He has made with Israel; and in that day will David be also raised up.[3] The Messiah will draw to him the whole world; it shall be so to the end of the century; and then the Vau shall be united with the He.[4] It will be the period of true bridals; the Messiah will bring about union between the palaces above and below, as also between El and Shaddai.[5]

The present place of Messiah, according to the prevailing opinion, is in the Garden of Eden, but as the testimony is not in full accord must be left open as to whether this is the Eden above or that which is below. Wheresoever it be, there is a most secret place in the hiddenness which is called the Bird's Nest, and therein he abides.[6] In the Paradise there is also a certain place which is called the Palace of the Sick;[7] the Messiah enters therein and calls upon all the diseases, sorrows and troubles of Israel in exile to assail himself, and this comes to pass accordingly. Were it otherwise there is no one who could suffer the penalty due to his misdeeds. Hence it is said: 'Surely he hath borne our griefs, and carried our sorrows.'[8] So long as Israel dwelt in the Holy Land, and sacrifices were offered therein, Israel was preserved thereby from all maladies and penalties; now it is the Messiah who bears them—as it is affirmed, for flit whole world; but I fear that this can understood only as the world of Israel.[9]"

Pay particular attention to Waite's admonishment, "Assuming that we have a proper point of departure for calculation" because this is key to knowing precisely when the Jews plan to exterminate the human race.

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I have verified Waite's citations in the Soncino edition of the Zohar, as follows:

> "She therefore lies in the dust all the day of the He, that is, the whole of the fifth thousand, which is symbolised [117a] by the Vau, begins, the Vau will resuscitate the He at six times ten (an allusion to the sixty souls), which means the Vau repeated ten times. The Vau will ascend to the Yod and redescend to the He. The Vau will be multiplied into the He ten times, making sixty, when it will raise the exiles from the dust. At every sixty years of the sixth thousand the He will mount a stage higher, acquiring greater strength. And after six hundred years of the sixth thousand there will be opened the gates of wisdom above and the fountains of wisdom below, and the world will make preparations on the sixth day of the week, when the sun is about to set"[194]

> "But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter vau, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed over the threshold of the sixth millennium, the God of heaven will visit the daughter of Jacob with a preliminary remembrance (p'qidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. In the year sixty-six the Messiah will appear in the land of Galilee. [***] Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath."[195]

Unlike Christians, the Jews believe that there will be two messiahs to lead their people. Messiah Son of Joseph will lead the fight against the Gentiles in the apocalyptic end times, and Messiah Son of David will be the king of the Jews to rule over them in the millennium of peace. The Zohar served as the justification for the original Messiah Son of Joseph, cabalist Isaac ben Solomon Luria; and the original Messiah Son of David, Shabbatai Zevi. I say "original", because the Jews, especially pursuant to the Lurian cabalah—though the belief is much older, believe that jewish souls are reincarnated and that the souls of the messiahs are reincarnated to serve each successive generation.

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Shabbatai Zevi declared himself Messiah Son of David in 1666 *Anno Domini*, which corresponds to 5666 *Anno Lucis*, not 5666 *Anno Mundi*, which was instead 1905-1906 AD. Though the Jews had their Protestant agents declare this date as the arrival of the second coming of the messiah for different reasons, it was the Zohar which guided Shabbatai Zevi, whose followers believe is the messiah of the Jews. This is proof that the cabalistic Jews were working off of the *Anno Lucis* dating system, with Adam having been born at 4000 BC.

All of this is quite significant, for it times the destruction of the world and extermination of the Gentiles in the present period, and the Jews are anxious to overcome delays, given that the year 6000 *Anno Lucis* passed in 2000 AD. The Jews believe they are behind schedule and have manufactured several reasons for the delay, including the fact that some Jews are apostates, or conversely that not all Jews have become apostates and provoked the god of the Jews to destroy the world.

It is interesting to note that Luria corrupted this dating system to fit his life by shortening the scale an additional 100 years. Pursuant to Zoharist prophecy, he followed the sixty years prophecy, moved to Galilee, and etc. I will have to search to find if the there is any belief that Messiah Son of Joseph would follow this model one hundred years before Messiah Son of David, or if Luria explained the dates in some other way. Regardless of this discrepancy, it is clear that Shabbatai Zevi followed the *Anno Lucis* calender and that Shabbataians do as well, placing us in immediate peril of the ultimate destruction of humanity at the hands of the Jews.

3.2.3 The Occult Doctrine "As Above, So Below" in the Talmud and Zohar

The Zohar iterates the jewish belief that politics and war on Earth are mirrored in the heavens by wars and political struggles among the Elohim, the gods, who reside on the planets. This is further proof that secular jewish movements are, by design, in fact religious exercises for the Jews designed to destroy heaven and Earth, so that only the Jews remain.

Killing off Gentiles kills off Gentile gods, in the minds of the Jews, a goal of the jealous jewish god. Conversely and towards the same end, killing off Gentile gods through converting Gentiles to the monotheistic belief in the jewish god to exclusion of Gentile gods, and through atheism, will ultimately result in the extermination of Gentiles by removing their supernatural protection, *as above, so below*. According

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to this principle, should the Gentiles die off, their gods will die off with them. Should the Gentiles gods die off, the Gentiles will die off with them. The end result is the same, and the Jews will be happy to inherit the Gentileless Earth and the jealous jewish god will be happy when the heavens know only it.

The Zohar states in the relevant part:

> "Whatsoever is found on earth has its spiritual counterpart on high and is dependent on it. When the inferior part is influenced, that which is set over it in the upper world is also affected, because all are united. [***] That which is above is in the likeness of that which is below, and the likeness of that which is below is in the sea [regarded as the mirror of the inferior heaven], but all is one. [***] As it is in all things below, so it is above."[196]

Lurian cabalah expressly states, together with the talmud and Zohar, that Eve had sexual intercourse with the Serpent and produced the Goyim who are evil by nature and will have no place in the seventh millennium, which is upon us. In order for the Jews to fulfill their messianic prophecy, they must exterminate the Goyim. The Lurianic cabalah teaches that the souls of the Jews were all found in Adam and are reincarnated so as to perfect them. They will not achieve perfection until the evil souls of the Goyim are eliminated from the Earth and return to Satan who spawned them (See Waite's *The Doctrine and Literature of the Kabalah*, The Theosophical Publishing Society, London, (1902), pages 292-303).

This all signifies that the jewish war on the human race is also a war on the angels who guard the Goyim. John Allen, in his book *Modern Judaism: or, A Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times*, provides some information on the topic of the 70 Elohim, or gods, or princes, or guardian angels of the Goyim in jewish religious mythology. See pages 149-172, and in particular 155-165. At pages 159 and 160, the author quotes two Jewish passages:

> "There is nothing in the world, not even a small herb, without its governing angel, by whose words and laws it is directed. Wherefore it is forbidden to mix things that are not of the same kind or species. For by so doing, the upper economy, that is, the angels, will be thrown into confusion."

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> "Every man has his angel who speaks for him and prays for him; as it is said, (Psal. Lxv. 2.) 'O thou that hearest prayer;' that is the prayer of the angel, who is the Mashal, or guardian of men. It follows; 'Unto thee shall all flesh come.' Wherefore the angels are not allowed to say their hymns above, till the Israelites have said them here below: for all that a man does is imitated by his Mashal, who performs it above in the same manner in which it is performed here below."

One of the reasons why the Jews promote miscegenation, especially the miscegenation of Whites with non-Whites, is that through race mixing they can confuse the gods, the princes, the angels in heaven who guard the Goyim, especially the Northern Europeans, whom the Jews view as their worst competition for supremacy over the human race. By mixing Whites with non-Whites, the Jews are confusing the gods and destroying the jewish god's corrupted creation on Earth and in heaven, for their god created the angels as well as man.

United States President Barack Obama is a perfect mixed creation for the Jews to set as the prince over the Goyim, for he results also in a confusion of the guardian angels over the Goyim in heaven, affording the Jews an easy opportunity to attack the Goyim as they no longer have supernatural protection. I must stress that these are not my beliefs, but the beliefs of the Jews.

Another genocidal aspect of jewish religious mythology and the modern practices of the Jews, is the fact that the Jews are mixing up the genes of plants (genetically modified foods) and animals so as to destroy both the earthly and heavenly manifestations of their god's corrupted creation. The Jews planned genetically modified plants as a food source long ago in the *Babylonian Talmud* in Tractate Shabbath, folio 30b, and in Tractate Kethuboth, folio 111b. By destroying the genetics of earthly creation, the Jews also destroy the guardian angels who watch over earthly beings, and so kill them both off, *as above, so below.*

The Jews believe women will give birth without pain (think of the jewish inspired overuse of Caesarean section and epidurals, which often cause numerous unnecessary problems), and will simultaneously conceive and bear children (*Isaiah* 66:7; *Babylonian Talmud*, Tractate Shabbath, folio 30b and related talmudic passages). The Jews also planned for a tall, beautiful and healthy jewish race to emerge in the "new earth" (*Isaiah* 61:9. *Ezekiel* 37. *Babylonian Talmud*, Tractate Berakoth, folio 43b). Robert H. Williams argued in his book, *The Ultimate World Order—As Pictured in "The Jewish Utopia"*, CPA Book

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Publisher, Boring, Oregon, (1957?); that the Jews had kidnapped and adopted Northern European children after the war and brought them to Israel to improve the stock of the inbred Jews. He saw their genetic heritage in the many Aryans roaming Israel dressed in ultraorthodox garb.

The Jews want there to be "new heavens" and a "new earth" as prophesied in *Isaiah* 65:17 and 66:22, and they are accomplishing this by mixing up the races of man and destroying nature, so as to leave their god no choice but to create something new, something exclusively jewish. The Jews also believe that by destroying their god's creation on earth, they concomitantly and concurrently destroy their god's heavenly creations, as above, so below; and that in so doing they are provoking their god to fulfil its messianic missions.

One of the supposedly reincarnated souls of the messiah Son of David, Shabbatai Zevi, was Jacob Frank. The books of the Frankists have been carefully collected and hidden away. That fact alone tells us that World Jewry's plans are dangerous and a peril to the human race, for the Jews fear their discovery.

We find evidence as to what it is they have planned for us in their jewish "end times" in the books of the prophets in the Hebrew Bible, in the talmud, Zohar and Lurian cabalah, in the Jewish apocryphal apocalyptic works which predate John of Patmos' "revelation," and in the legendary works *Avkat Rokhel*, the *Sefer Zerubbabel*, *The Wars of King Messiah* and the words of Rabbi Simon Ben Yohai.

These works predict—read instruct—that the Jews will exterminate the Goyim, that the climate will change towards marked global warming, that disease and famine will spread as never before, that Jews will persecute Christians and destroy Christianity, that the Jews will rule a one world government, that Jewry will take "Greater Israel" from the Nile to the Euphrates, etc. Modern technology provides Jewry with the means to artificially fulfill all of these prophecies, predictions, mandates, instructions and plans.

Dates and numbers are very important in Judaism. Note that even the mundane Jewish calendar is approaching the year 6000. This is significant and does not bode well for the human race if we allow World Jewry to determine our fate. Judaism teaches that the Earth must rest for a thousand years, the seventh thousand after the 6,000 thousand years expire, after the three two thousand year cycles have passed, as they soon will. The Age of Aquarius spells the death of humanity if we allow the Jews to have their way.

The Hebrew Bible sets forth the law of *Shmita*, which states that the

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land must rest in the seventh year, the Sabbath, and that in the seventh year the debts of Jews must be forgiven. Recall that God rested on the seventh day, and in the messianic age the sins of the Jews are forgiven for they will have atoned by giving two thirds of their people.

For Jewry, this means that before the seventh year of the Jewish calendar, Gentiles must be exterminated and the Earth must be made desolate by war and climate change to provide space for the new earth of prophecy. Jews believe that the jewish people will then endure a thousand year resting period, which at the end will seem to have been a single day (*Psalm* 90:4). During this thousand years, the Earth and nature will restore themselves and the Jews will purify their divine blood, placing new flesh on their dry bones, thereby restoring order to the world and creating a "new earth" populated only with righteous Jews (*Isaiah* 11:4; 42:1; 65; 66. *Jeremiah* 33:15-16).

Worldwide famine can today be artificially created by economic means and by deliberately destroying food, as World Jewry did when they deliberately genocided the Ukrainian Gentiles in the Holodomor. Jews are at this time manufacturing genetically targeted biological weapons meant to kill off the Goyim, while preserving the Jews. The jewish bankers have exploited the Third World and destroyed the forests and natural processes of the Earth resulting in climate change. Genetic analysis now affords Jewry a means to arbitrarily define that which is jewish in the human family and surrogate mothers could easily provide the Jews with a means to multiply their ranks exponentially in the near future.

If you doubt these things, I suggest you ask yourselves why Jewry has wasted so many resources to steal Palestine and continually agitates for World War III? Why is Jewry continually degrading cultures, mass murdering intellectuals, destroying nations, destroying the environment, and destroying non-Jewish religions? What does this nihilistic destruction accomplish, if not the artificial fulfillment of Jewish messianic prophecy?

If Jewry succeed in their plans, it will not be a human race which awakens after the thousand year rest. The world will contain the worst of the Jews, and no longer the best of the Gentiles.

"Dispensationalism" is the product of Judaizing forces originating in the Rothschild family, forces which sought to pervert Christianity so as to turn it against itself, against Islam, and make it the sword and slave of Jewry. While much of this has been documented by others, I have a novel insight into the origins into of the fundamental beliefs asserted in Dispensationalism. The doctrines of Dispensationalism relate directly to

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the jewish beliefs in the year 6000 and derive from them, following the *Anno Lucis* calender.

The judaizers who crafted Dispensationalism saw in the New Testament their old talmudic beliefs, and a means to dupe Christians into rejoicing in, insisting upon, and assisting to bring about their own final demise. The New Testament contains three passages attributed to St. Paul which reference the word "dispensation", and which the Jews misconstrued as if similar to the dispensations of two-thousand year periods found in the later talmud, which dispensations are based on the story of six days of creation and a seventh day of rest. These New Testament passages are as follows:

I *Corinthians* 9:17:

> "For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

Ephesians 1:10:

> "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

Ephesians 3:2:

> "If ye have heard of the dispensation of the grace of God which is given me to youward:"

The Dispensationalists caused Christians to want to destroy their own power in favor of the Jews, by misinterpreting the gospel of *Luke* 21:24:

> "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The Dispensationalists taught Christians that rather than the accepted Christian doctrine that the universal God would create a heavenly kingdom to replace the Gentile kingdoms, this passage meant that the jewish god through his jewish messiah would create an earthly jewish kingdom to rule all the world from Jerusalem and that Jews remained the

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chosen of the jewish god, and that their covenant with their jewish god was still valid. These Dispensationalist judaizers taught Christians to tear open their own throats, relish the destruction of their Gentile monarchies, and help the Jews to kill off Catholics and Muslims, so that no one would be left to oppose the jewish takeover of Palestine and with it the world.

The Jews taught Protestant Christians to pine away for their own ruin, to long to kill Catholics and Muslims, and to celebrate the rise of the jewish messiah who will slay them all. H. Grattan Guinness wrote in his book, *The Approaching End of the Age Viewed in the Light of History, Prophecy, and Science*, Second Edition, Hodder and Stoughton, London, (1879):

> "In connection with the first appearance of the week—on the opening page of Scripture in the narrative of the creation,—we find an exposition of its profound meaning, the moral object and end of God in its selection. It is the period that leads up to, and terminates in, the rest of God. We read, 'On the seventh day God ended his work which He had made, and He rested on the seventh day from all his work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all his work, which God created and made.' The same reason is assigned for the enjoined observance of the Sabbath, in the law given at Sinai: 'Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work. . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.'
>
> The rest of God, and of man his creature, with God, in the enjoyment of the results of the work of God,—results which God Himself sees to be very good,—this the end attained, at the close of the week; this is the sabbath. This was the creation sabbath, soon, alas! marred by sin; this shall be the redemption sabbath, when the second great work of God, the new creation in Christ Jesus, is complete. No sooner had sin destroyed the sabbath rest of creation, than the great Creator, in his invincible goodness, began to work again. 'My Father worketh hitherto, and I work,' said Christ; and such is still the case, for redemption is not yet complete, and the rest of God, and of man with God, is still future.

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We must therefore briefly review the evidence of the nearness of the end of the age which is afforded by chronologic prophecy, and confirmed by non-chronologic predictions, and we must show, that while there is irresistible evidence to prove that the end is near, there are positively no data to enable us to fix on any exact year, as the probably predestined time of the consummation. According to the testimony of the sure word of prophecy, the end is near, but none can say how near, or determine its actual epoch.

First, then, in proof that it is near, let the measures ot the three dispensations be remembered, and the wide and almost universal range of the law of completion in weeks. 'Seven times' and seven times only are appointed as the period of Jewish degradation and dispersion. He who predicted the four hundred years affliction of the seed of Abraham at the beginning of their history, and who when those four hundred years were fulfilled, delivered Israel from Egypt, and judged the nation which had held them in bondage, predicted later on, that for a great week of 2520 years, Gentiles should rule over and afflict the Jewish people, and that at the end of that time Gentile monarchy should be destroyed, and the kingdom restored again to Israel, in the person of their Messiah. Independent Jewish monarchy fell as we know in the Babylonish captivity, since which event the tribes of Israel have existed only in bondage or dispersion. In about forty-five years from the present time (1879 A.D.) the great week of the Times of the Gentiles will have run out, even measured from its latest possible commencing date, the final conquest of Jehoiachin by Nebuchadnezzar, B.C. 598. The great image of Gentile monarchy has but a few years longer to exist; the period of Gentile supremacy is all but ended; the great but hidden dispensational prophecy of the 'seven times' clearly teaches that we are near the end of the age.

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And thirdly, the prediction relative to the cleansing of the sanctuary does the same. The Holy Land, the Holy City, and the site of the Temple or Sanctuary of God at Jerusalem, are to be finally 'cleansed' 2300 years from some starting point which is not exactly defined, but which appears from the prophecy to be closely connected with the restoration of Judah from Babylon; that is, Jerusalem is, after that period, to cease to be trodden

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down of the Gentiles, the times of the Gentiles having been fulfilled. Dated from the earliest possible starting point, the commission given by Artaxerxes to Ezra, B.C. 457, this period expired as we have seen in l844, which was a marked epoch in the fall of that Mohammedan power which has long defiled the sanctuary and trodden down Jerusalem. But dated 145 years later, from the era of the Seleucidae, this period measured in lunar years expires, seventy five years later, in A.D. 1919. We have noted various indications in the condition of Palestine and of Israel, and in the political events of our own day which seem to indicate that the cleansing or the sanctuary and the restoration of Israel are not distant. When these shall take place, when the Moslems, now driven out of Bulgaria, shall be driven also out of Syria, when the nations of Europe, actuated it may be merely by mutual distrust and political jealousy, or it may be by higher motives, shall conspire to reinstate the Jews in the land of their forefathers, then the last warning bell will have rung; then the last of the unfulfilled predictions of Scripture as to events prior to the great crisis, will have received its accomplishment, then the second advent of Israel's rejected Messiah to reign in conjunction with his risen and glorified saints as King over all the earth, will be close at hand, then the mystery of God will be all but finished, and the manifestation of Christ immediate.* How long a time may be required to bring about this restoration of Israel—who shall say? Never within the last 1800 years has it seemed so likely as now, for never since it first arose, has Moslem power lain so low as it does at the present moment THE DESTRUCTION OF THE POWER AND INDEPENDENCE OF THE OTTOMAN EMPIRE, LIKE THE ANNIHILATION OF THE TEMPORAL DOMINION OF THE PAPACY, SHOULD BE AS A TRUMET-BLAST TO CHRISTENDOM, PROCLAIMING THAT THE DAY OF CHRIST IS AT HAND.

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It is true Israel must first be restored to Palestine; it is true the gospel must probably first be preached more widely even than it now is; it is true that 'Babylon' must first fall more completely, as far as we can judge; and it is true that these things take time. But when we consider the progress that has been made in all these directions during the last thirty or forty years—the elevation in the condition of the land and people of Israel, the removal of Jewish disabilities, the formation of the Universal

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> Israelite Alliance, the exploration and survey of Palatine, the decay of the Turkish power; the increase of missions, the opening up of China, Japan, and interior Africa, the revival of evangelical truth and effort in the Protestant Church, and the consequent increase of missionary effort; the separations of Church and State and the disendowments of national Churches which have taken place; the spread of infidelity in Christendom, and the increase of open ungodliness; the overthrow of despotisms, and the establishment of democratic forms of government in their place,—we feel that supposing we are still thirty or forty yen distant from the end of the age, all that is predicted may easily come to pass in the interval. Events in our day move rapidly, as if they too were impelled by steam, so that THE APPARENT RATE OF PROGRESS, AND THE APPARENT DISTANCE COINCIDE WELL."[197]

Note that in 1878 Guinness knew that the Jews would instigate the First World War, when it would end, and what would result. That was not due to any prophetic ability, or clarity of dates found in scripture, but rather was due to the fact that he was a spokesman for the Jews to judaize Protestant Christianity. The dates of 1844 and 1919 appear several times in Guinness' book. 1844 was the year that the Jews exploited the Damascus Affair and the murder of Father Thomas to win themselves sympathy and power around the globe and as a cause to unite the Jews behind zionism. 1919 was the year of the Treaty of Versailles.

Another Judaizer of Christianity, Charles Taze Russell determined in 1876 that the reign of the Gentile governments would end in 1914, which is the year World War I began, and that the Jews would then take over the world. Russell supposedly made his prediction based on scripture, and his followers spread his Judaizing message far and wide. In an article, "Gentile Times: When Do They End?", *The Bible Examiner*, Volume 21, Number1, Whole Number 313, (October, 1876), pp. 27-28; Charles Taze Russell wrote in 1876:

> "'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.'—Luke 21:24.
>
> Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.
>
> Let us then search what times the prophecy, which was in

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Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it belongs to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not foretell its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought 'that it was he which should have DELIVERED Israel.'

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. 26:28, 33 'I, even I will chastise you seven times for your sins: . . . and I will bring your land into desolation . . . and will scatter you among the heathen.' Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, 'Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.' Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until 'he comes whose right' the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. 'A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.' Dan. 2:38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled'), we here get our second clue, viz.: these two events, noted of the Scriptures of truth—'Times of Gentiles,' and 'Treading of Jerusalem,' are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the 'Head of Gold' ignored 'The God of heaven,' the glory of that kingdom (which God gave him, as a representative of the

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Image,) departed, and it took on its beastly character, which lasts seven times. Dan 4:23—and, (prefigured by the personal degradation for seven years, of Nebuchadnazzar, the representative) until the time comes when they shall acknowledge, and 'give honor to the Most High, whose Kingdom is an everlasting Kingdom.' Dan 4:34: for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, 'Lo, this is our God, we have waited for Him and He will save us.' When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

But, some one will say, 'If the Lord intended that we should know, He would have told us plainly and distinctly how long.' But, no, brethren, He never does so. The Bible is to be a light to God's children;—to the world, foolishness. Many of its writings are solely for our edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, 'to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; at time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, 'watch, that ye may be accounted worthy to escape those things coming upon the world.'

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> Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.
>
> W. Philadelphia."

Before the First World War, the Gentile empires ruled most of the Earth. The Jews destroyed them in the war, and then began the international jewish empires in America and the Soviet Union. The Second World War ruined the Imperial Japanese and the last vestiges of non-jewish monarchy in the world. The monarchs of the world today are mostly, if not entirely, crypto-Jews. This was not done to fulfill the Christian doctrine of Luke, but rather the jewish doctrine of David, *Psalm* 2:1-12:

> "Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Psalm 18:40-50:

> "40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. 41 They cried, but there was none to save them: even unto the LORD, but he answered them not. 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. 43 Thou hast

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delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. 44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of their close places. 46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. 47 It is God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Psalm 72:8-11:

"8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him."

Psalm 110:

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head."

It was the plan of Isaiah, not Luke. *Isaiah* 40:23:

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> "That bringeth the princes to nothing; he maketh the judges of the earth as vanity."

Isaiah 49:7:

> "Thus saith HaShem, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of HaShem that is faithful, even the Holy One of Israel, who hath chosen thee. [Masoretic Text Version of the Jewish Publication Society]"

Isaiah 49:23:

> "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me."

Isaiah 60:12:

> "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

But as bad as were the Judaizers of the 19th Century, and as horrific as were the wars of the 20th Century, which the Judaizers conspired to bring about; the Judaizers of the 20th Century were worse and more bold in their injection of talmudic and cabalistic dogma into Christianity. British Israelitists David Davidson and Herbert Aldersmith wrote in 1924 that the world would come to an end in September of 2001, and then the Sabbath Millennium would begin (one immediately recalls the 9/11/2001 attacks linked to the Jews, which provided the Jews with a pretext to destroy Islam and America with the Middle Eastern wars the Jews instigated):

> "Both systems–Hebrew and Pyramid–relate to a period of six millenaries. [Footnote in the original: Preceding the 'Sabbath of rest for the people of God,' the seventh millenary (Heb. iv, 1-11, and 2 Pet. iii, 8).] Both systems emphasize that the central date of this period forms a definite epoch central to all the

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chronological periods of God's creation as relating to the application of His Law to mankind. In both cases, again, the dates are the same in relation to modern chronology.

The Pyramid, as shown on Plate LXII, Fig. A, represents an initial sacred cycle of 2520 years ending at 6000 A.K.=2001¾ A.D. [***] Another matter established by modern prophecy exposition is that the period of 7 times is defined as having stages of chronological beginnings and corresponding stages of chronological endings. Thus Guinness ('Approaching End of the Age') states:—

> 'The majestic movements of Providence and of history demand time; empires do not rise and fall in a day; and the omniscient God takes note of the comparatively insignificant beginning of a mighty movement as of its climax. . . . Hence the propriety of indicating various dates of rise and fall' (p. 372).

Now, if seven times be the appointed duration of the Times of the Gentiles, we may expect to find, after an interval of 2520 years from this Jewish captivity era, a corresponding time of the end, a period of similar decline and fall, overthrow and decadence, of the last form or forms of Gentile ruling power, ushering in the close of the dispensation, the restoration of Israel, and the kingdom of the Messiah the Son of David' (p. 354)."[198]

Judaizers often cited New Testament works as if they supported their apocalyptic talmudic and cabalistic doctrines. For example, *Hebrews* 4:1-11:

> "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into

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> my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

and II *Peter* 3:8:

> "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

These words were cited to lure Christians into believing that it was God's will that the world end in 2001 AD, *i.e.* the jewish year 6001 *Anno Lucis*, so that the Earth could enter sabbath rest for 1,000 years. These judaizers demanded that Christians help the Jews to steal Palestine, while pretending to oppose the Jews, on the false premise that God had willed it to be so, and so it must be.

Christians who have been judaized in this way, among others, are helping the Jews to bring about the destruction of all human life. We must awaken them to the fact that the Jews created these false dogmas, which first appeared not in the New Testament, but in the subsequent talmud and cabalah of the Christian hating Jews, which iterate those doctrines Christ condemned as the traditions of the scribes and pharisees.

In another instance of jewish genocidal hatred, the book of *Enoch* calls for the extermination of the "seed of Cain",[199] which "race" descended from the evil mixture of the "angels" with women. This gives Jews religious license to mercilessly mass murder any group which they oppose by simply identifying them with this myth. One also sees the book of *Enoch* in the legend of Faust, and the story of Mohammed and his flight with Gabriel.

William Winwood Reade applied Darwinist principles to history, *The Martyrdom of Man*, Trübner & Co., London, (1872). Reade discussed various revolutionary movements and concluded that they

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would next destroy religion—he very much wanted to destroy Christianity—a goal he had in common with the Jews,

> "The anti-slavery movement, which we shall now briefly sketch, is merely an episode in that great rebellion against authority which began in the night of the Middle Ages; which sometimes assumed the form of religious heresy, sometimes of serf revolt; which gradually established the municipal cities, and raised the slave to the position of the tenant; which gained great victories in the Protestant Reformation, the two English Revolutions, the American Revolution, and the French Revolution; which has destroyed the tyranny of governments in Europe, and which will in time destroy the tyranny of religious creeds."

Reade saw that Communism was patterned after the Christian faith, with its homogenous and obedient followers; and the damnation of the wealthy, which led Christians to accept their own misery with joy,

> "A young man named Joshua or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he the Christ or Anointed would be appointed by God to judge the souls of men, and to reign over them on earth. In politics he was a leveller and communist, in morals he was a monk; he believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputations would follow their dethroned master into everlasting pain. He attacked the churchgoing, sabbatarian ever-praying Pharisees; he declared that piety was worthless if it were praised on earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man was poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was out of favour with the ruler of this world, namely Satan, and therefore he would be favoured by the new dynasty. On the other hand, if a man were happy, rich, esteemed, and applauded, he was for ever lost. He might have acquired his riches by industry; he might have acquired his reputation by benevolence, honesty, and devotion; but that did not matter; he had received his reward. So Christ taught that men should sell all that they had and give to the poor; that they should renounce all family ties; that they should let tomorrow

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take care of itself; that they should not trouble about clothes: did, not God adorn the flowers of the fields? He would take care of them also if they would fold their hands together and have faith, and abstain from the impiety of providing for the future. The principles of Jesus were not conducive to the welfare of society; he was put to death by the authorities; his disciples established a commune; Greek Jews were converted by them, and carried the new doctrines over all the world. The Christians in Rome were at first a class of men resembling the Quakers. They called one another brother and sister; they adopted a peculiar garb, and peculiar forms of speech; the Church was at first composed of women, slaves, and illiterate artisans but it soon became the religion of the people in the towns. All were converted excepting the rustics (pagani) and the intellectual freethinkers, who formed the aristocracy. Christianity was at first a republican religion; it proclaimed the equality of souls; the bishops were the representatives of God, and the bishops were chosen by the people. But when the emperor adopted Christianity and made it a religion of the state, it became a part of imperial government, and the parable of Dives was forgotten. The religion of the Christians was transformed; its founder was worshipped as a god; there was a doctrine of the incarnation; they had their own holy books, which they declared to have been revealed; they established convents, and nunneries, and splendid temples, adorned with images, and served by priests with shaven heads, who repeated prayers upon rosaries, and who taught that happiness in a future state could best be obtained by long prayers and by liberal presents to the Church. In the Eastern or Greek world, Christianity in no way assisted civilisation, but in the Latin world it softened the fury of the conquerors, it aided the amalgamation of the races. The Christian priests were reverenced by the barbarians, and these priests belonged to the conquered people."

The communists replaced the slavish dogma of Christianity with the slavish dogma of Marx, making their leaders the new gods and breaking the power of the emerging democracies of Europe, which had led to the assimilation of the Jews.

Many believed and believe that the events of the Twentieth Century fulfilled many of the Bible's prophecies. Many of these persons do not recognize the willful intervention of groups who organized themselves

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for the expressed purpose of bringing these events about in order to "fulfill prophecy". When the "race war", the First World War, finally broke out, it was not easy to define just what "race" was fighting which other "race", and "races" came to be defined by religious affiliation and language, as well as historical groupings and phenotypes.[200]

The Frankists, their cabalistic predecessors and their nihilistic descendants were successful in breaking apart Western Christendom under the Roman Catholics of the Holy Roman Empire. They worked to destroy the hegemony of Christianity and replace it with judaic hegemony in fulfilment of ancient judaic prophecies. This struggle played out in part Vienna during the *Kulturkampf*.

The Jews had long hated Europeans, especially Romans, and made it their goal to destroy Rome and the Roman Catholic Church. The Jews held that the Romans had destroyed Jerusalem and the temple and therefore the Jews ought to exterminate the Europeans.

A common theme among politicians, at the time of the First World War, was the notion that war must not result in changed borders—beyond the dissolution of empires. Both World Wars did little to change the map of Europe from its traditional complexion, other than to enhance segregation, and promote bolshevism. Christianity had left Europeans vulnerable to miscegenation and invasion.

Though many zionists allegedly sponsored "Internationalism", they sought to segregate out the "Nationalities" which were disappearing under the empires and thereby causing Jews to assimilate in a spirit of true internationalism and integration. The zionists, who were forbidden to practice their racism in the empires, sought to promote instead rabid and racist jingoistic nationalism which led to the near destruction of Europe, without much changing its ethnic map until the European Union began to genocide the White Race.

This was their short term goal, because it enabled the zionists to justify their racism and to take the opportunity of peace talks which would follow a world war—at which talks small nations would appeal for independence—to ask for Palestine as an independent nation for the formation of a "Jewish State". The Jews would repeat history as they replayed the events when they first fabricated judaism as a means to appeal to Cyrus' decree that nationalities should be restored to their homelands, by which means of which the Jews had originally claimed a right to genocide the ancient Palestinians.

3.2.4 Birthpangs of the Messiah: The Jewish 6000 and *"hevlei Mashiah"*

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The Jews believe that the period in which the messiah arrives will commence with a host of horrors. They call these the "birth pangs of the Messiah" or *hevlei Mashiah* of Jewish messianic myth. This myth holds that the world must suffer terrible devastation, so that the Jews can bring about the end times of a one world government ruled by the jewish king from Jerusalem. In this period all Gentiles will be enslaved and then exterminated.

Julius Hillel Greenstone published an important book which discusses the "Jewish Year 6000", *The Messiah Idea in Jewish History*, The Jewish Publication Society of America, Philadelphia, (1906). At page 104, Greenstone states,

> "There was an old belief that the world would exist for six thousand years, and become waste during the seventh thousand, the thousands corresponding in number to the days of creation. The first two thousand years were considered as waste (Tohu), i. e. without a revelation; the second two thousand as law (Torah), i. e. with a revelation, and the third two thousand as the days during which the Messiah may be expected (Yemoth ha-Mashiah). [Sanhedrin 97a.]"[201]

The Jews plan to lay the Earth to waste at this very time. At page 94, Greenstone states that the Jews believed the current "end times" era would be one in which the youth were severed from their heritage and families, and the world would become corrupt and would endure the "birthpangs of the Messiah", as modern Jews and zionists describe their wars on humanity,

> "Like the early prophets and the later apocalyptic writers, the Rabbis also taught that the Messianic period will be preceded by many tribulations, called 'Messianic woes,' **[the so-called "birthpangs of the Messiah" or hevlei Mashiah spoken of in modern times by Henry Kissinger and Condoleezza Rice, as I discussed in my blog of 8 September 2006.–CJB]** not only for Israel, but for all the nations of the earth as well. These trials preliminary to the advent of the Messianic era will be of all kinds, social and political both. According to these teachings, there will be an increase in drunkenness and immorality. Youths will no longer respect their parents, the pious, and the aged. All family ties will be loosed, and poverty will be the portion of many. 'Wait for him,' says Rabbi Johanan, 'when you see the

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> generations growing smaller, and many troubles coming upon Israel.' Judge and officers of the law will have no authority, denunciators will multiply, anarchy will reign supreme. Even among the sages themselves there will be constant strife. The law will no longer be studied. Those that fear sin will be despised, and the house of public convention will become a house of harlots."[202]

It is no coincidence that Jews created these prophecies and believe in them, and that today Jews are deliberately causing these things to today. The fact is the Jews are fulfilling their messianic prophecies by deliberate action, actions which are intentionally destroying us in order to make room for an all-Jewish, and only Jewish, world. The Jews are intentionally fulfilling their religion, which calls for the extermination of the Goyim at this time, and the ruin of the Earth.

At pages 96-97, and 112-113, Greenstone writes,

> "The Talmudic conception of the person of the Messiah is, on the whole, of a man, a scion of the Davidic dynasty, Divine only in the greatness of his natural gifts, through whom the heathen nations shall be destroyed and Israel become the world-power. [***] The magnificent pictures of the future kingdom, the glorious position of Israel, the vengeance the Messiah would wreak upon all of Israel's enemies, and the vision of the restored Jerusalem and the rebuilt Temple, were a constant consolation to the oppressed and downtrodden Israelites. They fondled the hope with intense affection, the mother sang it to her babe, the father on all occasions related it to his household, the teacher impressed it upon the minds and hearts of his pupils—all were invigorated by the assurance to suffer and hope, to withstand the onslaughts of the enemy, and remain faithful to their religion. The feeling of the ancient Jew toward his persecutor was not so much one of hatred and revenge as of sneering pity. Even while on the rack, undergoing the most excruciating pains at the hands of the executioner, we can imagine the pious Jew of old thinking to himself: 'I suffer now, but what is this suffering when compared with the bliss and glory that await me in the future? I may die from the wounds inflicted upon me, but I shall live again when the Messiah comes and restores the kingdom of Judah to its ancient glory. All these inquisitors, judges, and executioners will then stand at my door begging for admittance.

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> All the nations of the earth will then be my servants, anxious to be the subjects of the King Messiah. They do not see it now, but I see and believe and hope, and hence can die in peace.'"[203]

Despite Greenstone's depiction of the thoughts of the common Jew, the Jews do not plan to leave any Gentiles alive in the Seventh Millennium. The *Babylonian Talmud*, Tractate Yebamoth, folio 24b, states,

> "Our Rabbis learnt: No proselytes will be accepted in the days of the Messiah.[11] In the same manner no proselytes were accepted in the days of David nor in the days of Solomon.[12] Said R. Eleazar: What Scriptural [support is there for this view]*?* — *Behold he shall be a proselyte who is converted for my own sake;*[13] *he who lives with you shall be settled among you,*[1] he only who *'lives with you'* in your poverty shall be settled among you; but no other."[204]

and tractate Abodah Zarah, folio 3b,

> "R. Jose says, In time to come idol-worshippers will come and offer themselves as proselytes. But will such be accepted? Has it not been taught[7] that in the days of the Messiah proselytes will not be received; likewise were none received in the days of David or of Solomon? — Well, they will be self-made proselytes,[8] and will place phylacteries on their foreheads and on their arms, fringes in their garments, and a *Mezuzah* on their doorposts, but when the battle of Gog-Magog will come about[1] they will be asked, 'For what purpose have you come?' and they will reply: *'Against God and His Messiah'* as it is said, *Why are the nations in an uproar, and why do the peoples mutter in vain,* etc.[2] Then each of the proselytes will throw aside his religious token and get away, as it is said, *Let us break their bands asunder*[3]*,* and the Holy One, blessed be He, will sit and laugh, as it is said: *He that sitteth in heaven laugheth.*[4]"[205]

Mark Mazower wrote in his book *Salonika: City of Ghosts: Christians, Muslims and Jews: 1430-1950*, and note that "Ma'min" is what the Dönmeh crypto-Jews called themselves,[206]

> "When a French onlooker smiled at the wild abandon of the

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crowds, a young Jewish boy told him 'that I had nothing to smile about since shortly we would all become their slaves by the virtue of their Messiah.'[15] [***] But like many of Salonica's Muslims at this time, the *Ma'min* also embraced European learning, and identified themselves with secular knowledge, political radicalism and freemasonry. By a strange twist of fate it was thus the Muslim followers of a Jewish messiah who helped turn late-nineteenth-century Salonica into the most liberal, progressive and revolutionary city in the empire. [***] When the Young Turk revolt broke out in Salonica in 1908, *Ma'min* economics professors, newspaper men, businessmen and lawyers were among the leading activists and there were three *Ma'min* ministers in the first Young Turk government."[207]

In 1812, Hungarian rabbi Joseph Crooll informed us of the biblical sources which state that the Jews will rule over and then exterminate the Goyim, and that the nation of Israel would be founded in 1948, just as it was,

"THE MESSIAH WAS TO BE CONQUEROR.—He will subdue all nations by his coming; and he who will be called the Messiah, and whoever is the true Messiah, will be able to perform and finish every thing; nay, without fighting he will never settle his kingdom; and this we shall here prove. —Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm ii. 8.

1. To obtain this large inheritance and possession, cannot be done except by fighting, as it is written, Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm ii. 9.

2. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Daniel ii. 34.

3. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs of brass, and thou shalt beat in pieces many nations; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 13.

4. That we should be saved from our enemies, and from the hand of all that hate us. Luke i. 71 .

5. The Lord of Hosts shall defend them; and they shall

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devour and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. Zech. ix. 15.

6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the nations round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6.

Although the king, Messiah, with his people Israel, shall fight all nations, yet the victory will not be theirs, but the Lord's, for so it is written.

1. Then shall the Lord go forth, and fight against the nations, as when he fought in the day of battle. Zech. xiv. 3. The Lord is a man of war. Exodus xv. 3.

2. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea, roar, he shall prevail against his enemies. Isaiah xlii. 13.

Perhaps the Gentiles will say, we never shall go and fight against the Messiah; this is not true, for when he shall come, they shall not believe him to be the Messiah, although they will see wonders in heaven and on earth, yet shall they not believe him: and so it is written, The king's of the earth shall set themselves, and the rulers take counsel together against the Lord and against his anointed. Psalm ii. 2.

The Gentiles are challenged to a battle. 3. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Joel iii. 9.

The challenge is accepted. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look, &c. Micah iv. 11. And all the nations shall be gathered together against Jerusalem. Zech. xii. 3.

Jerusalem shall be taken by the Gentiles. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zech. xiv. 2. This will be the last battle in this world; and after this battle shall the kingdom of the Messiah be established, from one end of the world to the other end.

Thus far it is clearly proved, that the kingdom of the Messiah cannot be established, until he first fight against the Gentiles.

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This will be his commission to appear like a mighty king, and subdue all, but he will not be a preacher.

A particular observation concerning the law of Moses. Every man knows that whatever has a beginning has also an end. We know that man was formed of dust, and unto it he must return; the nature of man is changeable in all his actions; to-day he is bad, to-morrow he is good; to-day he is good, and to-morrow he is bad; to-day he says Yes, and to-morrow he says No; to-day he says No, and to-morrow he says Yes; to-day he says, I will, but to-morrow, I will not; what he had spoken yesterday, to-day he has already forgotten; what he shall speak to-morrow, he knows not; nay, the very minute before, he knows not what he shall speak. But we know this, that there is only one that has no beginning and no end, and this is God: no man will contradict me when I say, that every word that God intended to speak to man, was known to him from everlasting; he, by his Godly wisdom, prepared to himself a drawing by which he was to build this world; in this drawing were specified, the length and breadth of it; and there was an appointed time for every thing, when to begin and when to end; every nation, that was to appear afterwards, was called by its name; and a great number of particular men were called by their name beforehand, yea, every man that was to be born was known unto him: in this drawing were also described, particular rivers and their names, particular mountains and their names, deserts and their names, cities and their names: in this drawing is also to be found how long this world shall exist; also the good and bad fortune of every nation: this drawing is commonly known by the name of *the law of Moses*. He, by his Godly wisdom, prepared also sub-drawings; but all of them are only the channels of the former: these sub-drawings are commonly known by the name of the prophets. In due time, when he thought proper by his Godly wisdom to create this world, every thing appeared according as it was described in this great drawing.

Abridgment of the Law and the Prophets.— We find in this drawing that in six days the world was created. We ask, why just six days, neither more nor less? We also believe that he who created this world in six days, could have done it in one day, in one hour, nay, in one minute: here we must acknowledge, that it was intended to represent something. *One* reason is this, to shew that the number of six is a complete number, which is to denote

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the four quarters of this world, heaven above, and the earth beneath; these six points include the whole description of the drawing, and the Lord over the whole of this great fabric is only one. This point will be handled more in the following pages. *Secondly,* That each day is to represent a thousand years, that is, that this world shall exist for the space of six thousand years; the seventh day, which is called the sabbath, represented, that after six thousand years, there shall be a sabbatical time for a thousand years.

The Creation of man was the last; his name was called Adam: in the original this name consists only of three letters, viz. [Hebrew characters: Mem Daleth Aleph] ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes Adam, the letter D is David, the M is the Messiah.

In the year of the creation, 2854, David was born; and so long as it is from Adam to David, even so long, or near it, will be the time of the coming of the Messiah; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand; for if we add 2854, then the coming of the Messiah will be in the year of the creation 5708. [NOTE THAT 5708 AM IS 1948 AD, THE YEAR ISRAEL WAS FOUNDED–CJB] This present year we count 5571, and here we find that there are yet 137 years to the time of his coming; but we know that this time will be shortened; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5600 all things in this world will be settled."[208]

3.3 Christian Zionism Is a Contradiction in Terms and Heresy

Jews have thoroughly infiltrated the Evangelical Christian movement both directly, and by means of stage managed preachers who received financial and other rewards from the Jews. Jews dupe Christian Zionists into gleefully calling for nuclear war, so they can be raptured and then meet Jesus, and Jews dupe communists to call for nuclear war so that this war can genocide the "fascist West" and free the working class.

The entire Christian tradition prior to the heresy of judaization forbids Christian Zionism, and bears a substantially different eschatology from judaism. In classical Christianity, Christ's Kingdom is in heaven, the covenant passed to Christians and Jews have no right

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to Palestine. The Anti-Christ will be a Jew.

The Christian Bible explicitly forbids Christian Zionism and condemns the behavior of bellicose and racist Israel. The New Testament also bars Christians from attempting to forecast the dates of the prophesied end times, and from uniting with the enemies of Christ. *Hosea* 8:14 states:

> "For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof."

Matthew 5:9 states:

> "Blessed are the peacemakers: for they shall be called the children of God."

Matthew 10:16-18 states:

> "16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles."

Matthew 12:30 states:

> "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Matthew 21:43-45 states:

> "43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Matthew 23:31-39 states:

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> "31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD."

Matthew 24:34-36 states:

> "34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Matthew 27:25 states:

> "Then answered all the people, and said, His blood be on us, and on our children."

Mark 8:15 states:

> "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

John 3:15-18 states:

> "15 That whosoever believeth in him should not perish, but have

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eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

John 5:15-18 states:

"15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

John 5:41-47 states:

"41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?"

John 7:1 states:

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

John 7:13 states:

"Howbeit no man spake openly of him for fear of the Jews."

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John 8:37-40 states:

> "37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

John 8:44-45 states,

> "44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not."

John 10:19-38 states,

> "19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22¶ And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying,

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> For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

John 19:38 states:

> "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."

John 20:19 states:

> "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Acts 1:6-7 states:

> "6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Romans 2:28-29 states:

> "28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

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Galatians 3:16-29 states:

> "16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Galatians 4:9-11 states:

> "9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain."

Philippians 3:2-3 states, in reference to Judaizers,

> "2 Beware of dogs, beware of evil workers, beware of the

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concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—For additional warnings against Judaizers, see: *Acts* 15:1-12; 16:3. *Romans* 2:21-29; 6:3-11, 9:6-8; 14:14,20; 16:18. I *Corinthians* 2:2; 3; 7:18-19; 10:18. II *Corinthians* 3:18-4:6; 11:12-12:10. *Galatians* 1:7-8; 2:12, 19; 3:1, 16-29; 4; 5:2-3, 11, 24; 6:11-18. *Colossians* 1:12-13; 2:8, 16, 20.

I *Thessalonians* 2:14-16 states,

> "14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

I *John* 2:18, 22 states:

> "18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [***] 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

I *John* 4:2-3 states:

> "2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

II *John* 1:7 states:

> "7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

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Revelation 2:9 states:

> "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Revelation 3:9 states:

> "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Several of the world's foremost experts on judaism, over the course of two thousands years, have openly warned Christians that the Jews despise and want to genocide them. Ben Justin Martyr alleged that Jews sought to murder, murdered and defamed Christians from the very beginning of the Christian movement. The same allegations appear in countless other sources, including Biblical sources. Elliott Horowitz chronicles numerous instances of Jewish violence in his book *Reckless Rites: Purim and the Legacy of Jewish Violence (Jews, Christians, and Muslims from the Ancient to the Modern World)*, Princeton University Press, (2006). Gustaf Dalman wrote,

> "SINCE everyone has not the writings of Justin at hand, we venture to offer some important extracts from them bearing on this subject. We quote in accordance with the edition of J. C. Th. Otto, Jena, 1843:—'The Jews regard us as foes and opponents, and kill, and torture us, if they have the power. In the lately-ended Jewish war Bar Kokh'ba, the instigator of the Jewish revolt, caused Christians alone to he dragged to terrible tortures, whenever they would not deny and revile Jesus Christ [*Footnote: Apology*, I. chap. 31.].' 'The Jews hate us, because we say that Christ is already come, and because we point out that He, as had been prophesied, was crucified by them [*Footnote: Ibid*. chap. 36].'—'Therefore we pray both for you Jews and for all other men who hate us, that you place yourselves in company with us, and against those, whom His works, and the miracles now still wrought through the invoking of His Name, and His teaching, as well as the prophecies concerning Him as wholly undefiled and blameless, all unite to admonish that they should vomit forth no

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revilings against Jesus Christ, but believe on Him [*Footnote: Dialogue with Trypho*, chap. 35.].' 'The high-priests of your nation and your teachers have caused that the name of Jesus should be profaned and reviled through the whole world [*Footnote: Ibid*. chap. 117].'—' Ye have killed the Just and His prophets before Him. And now ye despise those, who hope in Him and in God, the King over all and Creator of all things, who has sent Jesus; ye despise and dishonour them, as much as in you lies, in that in your synagogues ye curse those who believe in Christ. Ye only lack the power, on account of those who hold the reins of government, to treat us with violence. But as often as ye have had this power, ye have also done this [*Footnote: Ibid*. chap. 16].' 'In your synagogues ye curse all who have become Christians, and the same is done by the other nations, who give a practical turn to the curse, in that when any one merely acknowledges himself a Christian, they put him to death [*Footnote: Dialogue with Trypho*, chap. 96.].' 'Nay, ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all, against those who acknowledge Christ as Teacher and as the Son of God [*Footnote: Ibid*. chap. 108].' 'Yet revile not the Son of God, and hearken not to the Pharisees as teachers, that after prayer ye should ill-treat the King of Israel with scoffs, as they have been taught you by the rulers of the synagogue [*Footnote: Ibid*. chap. 137.].' —'As far as depends on you and the rest of mankind, each Christian is driven not only from his possession, but completely out of the world: ye permit no Christian to live [*Footnote: Ibid*. chap. 110.].'—'Your hand is stretched out for ill-doing. For instead of experiencing repentance for having put Christ to death, ye hate us who through Him believe on God and the Father of all things, and ye put us to death as often as ye have the power, and ye continually curse Christ and His adherents, whereas we all pray for you as in general for all men' (after the wording of Matt. v. 44; Luke vi. 27 f.) [*Footnote: Ibid*. chap. 133.],—'Your teachers exhort you to permit yourselves no conversation whatever with us [*Footnote: Ibid*. chap. 112.].'—'There does not press upon other nations so heavy an offence against us and Christ as upon you, who are the originators of the preconceived evil opinion, which the nations cherish concerning Christ and us, His disciples. For since ye have attached Him the only blameless and righteous One to the

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> Cross, ye have not only made no amends for your atrocious action, but at that time ye sent forth chosen men from Jerusalem, to proclaim throughout the world, that there is a new sect, namely, the Christians, arisen, which reverence no God, and to spread abroad what all who know us not maintain concerning us. It was your most earnest endeavour that bitter, dark, unjust charges should be put into circulation throughout the whole world against that sole spotless and righteous Light, which was sent from God to men [*Footnote: Ibid*. chap. 17.].'—'The Jews make war against the Christians as against a foreign nation, and the Greeks (*i.e.* the Gentiles) persecute them; but their enemies can allege no ground of hostility [*Footnote: Letter to Diognetus*, chap. 5.].'"[209]

The early Christian fathers, including St. John Chrysostom, condemned the Jews for hating Christ and Christians, and for attempting to judaize Christians. The Jews' hatred of Christ and their intentions to kill off Christians, codified in the talmud, cabalah and other jewish religious literature, are documented in, among countless other sources: M. Luther, *Von den Juden und ihren Lügen*, Hans Lufft, Wittenberg, (1543); Reprinted, Ludendorffs, München, (1932); English translation by Martin H. Bertram, "On the Jews and Their Lies", *Luther's Works*, Volume 47, Fortress Press, Philadelphia, (1971), pp. 123-306. ***See also:*** J. Buxtorf, *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensubung. . . grundlich erkläret*, Basel, (1603); English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657). ***See also:*** J. A. Eisenmenger, *Des bey 40. Jahr von der Judenschafft mit Arrest bestrickt gewesene, nunmehro aber durch Autorität eines hohen Reichsvicariats relaxirte Johann Andreä Eisemengers. . . Endecktes Judenthum, oder: Gründlicher und wahrhaffter Bericht: welchergestalt die verstockte Juden die hochheilige Dreyeinigkeit, Gott Vater, Sohn und Heiligen Geist, erschrecklicher Weise lästern und verunehren, die heil. Mutter Christi verschmähen, das Neue Testament, die Evangelisten und Aposteln, die christliche Religion spöttlich durchziehen, und die gantze Christenheit auf das äusserste verachten und verfluchen; dabey noch viele andere, bishero unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige*

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Fabeln und andere ungereimte Sachen an den Tag kommen, Frankfurt, (1700); **and** *Entdecktes Judenthum oder, Gründlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi verschmähen. . . die christliche Religion spöttisch durchziehen, und die gantze Christenheit. . . verachten und verfluchen; dabey noch viel andere. . . nur zum Theil bekant gewesene Dinge und grosse Irrthüme der jüdischen Religion und Theologie, wie auch viel lächerliche und kurtzweilige Fabeln. . . an den Tag kommen. Alles aus ihren eigenen. . . Büchern. . . kräfftiglich erwiesen, und in zweyen Theilen verfasset. . . Allen Christen zur treuhertzigen Nachricht verfertiget, und mit volkommenen Registern versehen*, Königsberg in Preussen, (1711); English translation by J. P. Stehelin, *The Traditions of the Jews: With the Expositions and Doctrines of the Rabbins Contain'd in the Talmud and Other Rabbinical Writings*, Volume 1, Printed for G. Smith, London, (1732); **and** *The Traditions of the Jews: Or the Doctrines and Expositions Contain'd in the Talmud and other Rabbinical Writings*, Printed for G. Smith, London, (1742-1743). ***See also:*** E. L. Roblik J. A. Eisenmenger, *Jüdische Augen-Gläser, das ist: Ein. . . denen Juden zur Erkanntnuss des wahren Glaubens vorgesteltes Buch. Allwo in dem ersten Theil (wider die jüdische irrende Lehr) durch die heil. Schrifft des Alten und Neuen Testaments, gantz klar bewiesen wird, dass Jesus Christus seye ein wahrer Sohn des lebendigen Gottes. . . In dem anderten Theil aber, wird aus dem jüdischen Buch (Talmud genannt) bewiesen, dass der jetzige jüdische Glauben, ein falscher und gottslästerlicher Glauben seye. . . .* , Gedruckt bey M.B. Swobodin, Brünn, (1741-1743). ***See also:*** C. Anton and J. A. Eisenmenger, *Einleitung in die rabbinischen Rechte, dabey insonderheit von einem Judeneide, wie solchen eine christliche Obrigkeit am verbindlichsten abnehmen kann umständlich ist gehandelt worden*, F.W. Meyer, Braunschweig, (1756). ***See also:*** A. Rohling, *Der Talmudjude: zur beherzigung für Juden und Christen aller Stände*, Adolph Russel, Münster, (1871); English translation: *The Jew According to the Talmud*, Sons of Liberty, Metairie, Louisiana, (1978); **and** *Der Antichrist und das Ende der Welt: Zur Erwägung für alle Christen*, B. Herder, St. Louis, (1875); **and** *Der Katechismus des neunzehnten Jahrhunderts, für Juden und Protestanten, den auch Katholiken lesen dürfen*, F. Kirchheim, Mainz, (1877); **and** *Franz Delitzsch und die Judenfrage, Antwortlich beleuchtet. . .* , J.B. Reinitz, Prag, (1881); **and** *Fünf Briefe über den Talmudismus und das Blutritual der Juden*, Prag, (1881); **and** *Die Polemik das Menschenopfer des Rabbinismus; eine wissenschaftliche*

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Antwort ohne Polemik für die Rabbiner und ihre Genossen, Bonifacius-Druckerei, Paderborn, (1883); **and** *Meine Antworten an die Rabbiner, oder Fünf Briefe über den Talmundismus und das Blut-Ritual der Juden*, Cyrillo-Method'sche Buchdruckerei, Prag, (1883); **and** *Die Ehre Israels: Neue Briefe an die Juden*, Prag, (1889); **and** *Erklärung der Apokalypse des h. Johannes des grossen Propheten von Patmos*, Verlag der Liebfraumen-Druckerei (Dr. W. Wingerth), München, (1895); **and** *Auf nach Zion!: oder die grosse Hoffnung Israels und aller Menschen*, Jos. Kosel'schen Buchhandlung, Kempten, (1901); **and** *Das Judentum nach neurabbinischer Darstellung der Hochfinanz Israels*, G. Schuh, München, (1903). ***See also:*** A. Rohling and M. de Lamarque, *Le juif-talmudiste*, A. Vromant, Paris, Bruxelles, (1888). *See also:* A. Rohling and E. A. Drumont, *Le juif selon le Talmud*, Albert Savine, Paris, (1889); German translation: *Prof. Dr. Aug. Rohling's Talmud-Jude*, T. Fritsch, Leipzig, (1891). ***See also:*** J. A. Eisenmenger, A. Rohling and J. Ecker, *Die Sittenlehre des Juden. Auszug aus dem Talmud (Schulchan-Aruch)*, Deutschen Schutz- und Trutz-bund, Landesverein Bayern, Nürnberg, (1920). ***See also:*** I. B. Pranaitis (also: J. B. Pranaitis), *Christianus in Talmude Judaeorum sive rabbinicae doctrinae de christianis secreta*, Academia caesarea scientiarum, Petropoli, (1892); **English:** *The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*, Sanctuary, E. N., New York, (1939); **German:** *Das Christenthum im Talmud der Juden oder die Geheimnisse der rabbinischen Lehre über die Christen, enthüllt*, Verlag des "Sendboten des hl. Joseph", Wien, (1894); **Russian:** *Khristianin v Talmudie Evreiskom ili tainy ravvinskago ucheniia o khristianakh*, Tip. M.A. Aleksandrova, St. Petersburg, (1911); **Polish:** *Chrzescijanin w Talmudzie zydowskim = Christianus in Talmude Iudaeorum*, Instytut Wydawniczy "Pro Fide", Warszawa, (1937); **Spanish:** *El Talmud desenmascarado!: las enseñanzas rabinicas secretas sobre los cristianos*, La Verdad, Buenos Aires, (1981). ***See also:*** G. Dalman, *Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue*, Deighton Bell, Cambridge, (1893). ***See also:*** E. K. Dilling, *The Plot Against Christianity*, Elizabeth Dilling Foundation, Lincoln, Nebraska, (1964); *the Jewish Religion: Its Influence Today: Formerly Titled the Plot Against Christianity*, Noontide Press, Torrance, California, (1983). ***See also:*** M. A. Hoffman II, *Judaism's Strange Gods*, Independent History and Research, Coeur d'Alene, Idaho, (2000).

Of these, I. B. Pranaitis' book *The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*, Eugene Nelson Sanctuary,

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New York, (1939) is the most readily available and the best source for relevant passages from jewish literature demeaning, condemning and expressing hatred for Christ and Christians. It can be found in several websites on the internet. Peter Schäfer's book *Jesus in the Talmud* addresses the Jews' hatred of Christ and Christians expressed in the talmud. Schäfer was Professor of Religion and the Ronald O. Perelman Professor of Judaic Studies at Princeton University and is the Director of the Jewish Museum of Berlin. Schäfer's book merely recounts what many other theologians have published centuries ago, but recognizes the legitimacy of these facts for the modern audience.

The Jewish Talmud, in the book of *Sanhedrin* folios 56*a*-60*b*, sets forth seven laws which it insists non-Jews must follow on pain of death (*see also: Sanhedrin* 99*a*). These are called the "Noahide Laws". Rabbinical scholars fabricated these laws in part as a response to Christianity. Jewish leaders have already introduced these laws into the laws of the United States of America.[210]

Christians, Hindus, Moslems, Buddhists, etc. who refuse to abandon their religious beliefs and become slaves of the Jews will all be killed. Anyone who questions Judaism will be killed. Anyone who disobeys the commands of the Jews will be killed.

Jewish leaders are attempting to persuade Gentiles to adopt the "Noahide Laws". These laws forbid Gentiles to worship idols. Jews view Christianity, Islam, Hinduism, Buddhism, and all other religions as forbidden religions (*Zechariah* 14:9). Jews are planning a nuclear war, which will turn night into day, and will eat the flesh off your bone, as prophesied in *Zechariah* 14:7, 12-13. Jews are planning to steal all of the wealth of the world (*Deuteronomy* 6:10-11; 11:24-25. *Joshua* 1:2-5; 6:19; 24:13. *Proverbs* 1:13-14. *Isaiah* 2:1-4; 23:17-18; 40:15-17, 22-24; 54:1-4; 60:5, 8-12, 16-17; and 61:5-6. *Obadiah*. *Haggai* 2:7-8. *Zechariah* 14:14. *Baba Kamma* 38*a*).

Jews insist that Gentiles obey the seven Noahide Laws—the seven Mitzvoth of the *Bnei Noach*. Jews plan to cut off the heads of Gentiles, Christians, Hindus, Moslems, Buddhists, etc. who refuse to bow down and worship the Jewish King, and who refuse to renounce their religions and obey the Noahide Laws and the Rabbis (*Exodus* 34:11-17. *Deuteronomy* 7:1-6. *Isaiah* 49:7, 23. *Zechariah* 8:23; 14:9, 16-20. *See also: Shabbath* 32*b*. *Sanhedrin* 56*a*-60*b*, 88*b*. *Erubin* 21*b*). *Zechariah* chapter 14 states,

> "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations

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against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee. 6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. 8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. 10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses. 11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. 12 ¶And this shall be the plague where*with* the LORD will smite all the people that have fought against Jerusalem; Their flesh *shall* consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall

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be in these tents, as this plague. 16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, *that* have no *rain*; there shall be the plague, where*with* the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowl's before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."

The Jewish prayer of Kiddush for the New Year summarizes the genocidal ambitions of the Jewish faith. It states, inter alia,

"Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. [***] For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial. [***] We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and forever and ever. For the kingdom is thine, and to

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all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever."[211]

The jewish talmud teaches Jews that Jesus is an "idol" and that Christians are "idol worshipers". The talmud instructs Jews to behead idol worshipers. Racist Jews intend to impose the Noahide Laws in the end times and exterminate all Christians, pursuant to the Jewish Talmud in the book of *Sanhedrin*, folios 56*a*-60*b*, and 99*a* (note that the Talmud was written by "the scribes and Pharisees" whom Jesus condemned in the New Testament: *Matthew* 22; 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8).

Jews believe that Jesus was the son of a prostitute and a Roman soldier, who learned witchcraft in Egypt, and who beguiled Jews to worship him as an idol. While this myth is more fully enunciated in the *Toledoth Jeshua* (*also: Yeshua*), the Talmud also iterates similar beliefs in *Shabbath* 104*b*,[212] in *Sanhedrin* 67*a*,[213] in Sotah 47*a*,[214] in *Sanhedrin* 43*a*, in *Sanhedrin* 107*b*,[215] and in *Sanhedrin* 106*a*-106*b*,

> "*Balaam also the son of Beor, the soothsayer,* [*did the children of Israel slay with the sword*].[3] A soothsayer? But he was a prophet! — R. Johanan said: At first he was a prophet, but subsequently a soothsayer.[4] R. Papa observed: This is what men say, 'She who was the descendant of princes and governors, played the harlot with carpenters.'[5] *Did the children of Israel slay with the sword among them that were slain by them*.[6] Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation.[7]"[216]

Jesus ridiculed the scribes and Pharisees (*Matthew* 22; 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8). That was just one of the reasons why the Jews killed Jesus in the New Testament story, and that is one of the reasons why the jewish talmud states that Jesus is boiling in excrement in hell. The talmud, in tractate *Erubin* 21*b*, states (*see also: Sanhedrin* 88*b*),

> "[A]s to the laws of the Scribes, whoever transgresses any of the enactments of the Scribes incurs the penalty of death. [***] This[8] teaches that he who scoffs at the words of the Sages will be condemned to boiling excrements. [***] [F]or [neglecting] the words of the Rabbis[3] one deserves death[.]"[217]

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The talmud tells Jews in *Gittin*, folio 57*a*, that Jesus is boiling in hell in hot excrement and semen, which is his curse for questioning Jewish authority,

> "He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever*.[*Footnote:* Deut. XXIII, 7.] He then asked: What is your punishment? He replied: With boiling hot semen.[*Footnote:* Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106*a*.] He then went and raised by incantations the sinners of Israel.[*Footnote:* {MS. M. Jesus}.] He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols."[218]

The talmud states in *Rosh Hashanah*, folio 17*a,* that all Christians are going to burn in hell forever,

> "But as for the minim[11] and the informers and scoffers,[1] who rejected the Torah and denied the resurrection of the dead, and those who abandoned the ways of the community,[2] and those who 'spread their terror in the land of the living',[3] and who sinned and made the masses sin, like Jeroboam the son of Nebat and his fellows—these will go down to Gehinnom and be punished there for all generations, as it says, *And they shall go forth and look upon the carcasses of the men that have rebelled against me*[4] etc."[219]

The *Zohar*, III, 282*a*, states,

> "From the side of idolatry Shabbethaj (Saturn) is called Lilith [*Footnote:* Lilith is a female demon, comp. Is. XXXIV. 14 and Weber, *Altsynagogale palästinische Theologie*, p. 246.], mixed dung, on account of the filth mixed from all kinds of dirt and

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> worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there (read ‰Â Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament [*Footnote:* ‡Î„Ì is a fibre attached to the lungs] which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'"[220]

The talmud in tractate *Shabbath*, folio 116*a*, instructs Jews to burn all Christian books,

> "Come and hear: The blank spaces[5] and the Books of the Minim[6] may not be saved from a fire, but they must be burnt in their place, they and the Divine Names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of Minim. Seeing that we may not save the Books of Minim themselves, need their blank spaces be stated?—This is its meaning: And the Books of Minim are like blank spaces."[221]

The jewish talmud also teaches Jews to cover up their acts of murder with a covering blanket of lies. Jews are taught to make it appear that they are doing a good deed for the community, when they are in fact deliberately murdering innocent human beings.

The talmud in tractate *Abodah Zarah*, folio 26*a*-26*b*, teaches Jews that when they murder someone by casting that person into a pit, they should scape off any steps in the pit, remove all ladders from the pit, and cover the pit with a stone, so as to ensure the death of their victim. Should someone catch the murderous Jew scraping away the steps in a pit, making off with a ladder, or covering the pit with a stone, the jewish talmud recommends that the Jew should deceive the witness and claim that the Jew needs the ladder to rescue his son from a rooftop, or is covering the pit with a stone so that cattle do not fall in, or that he is scraping off the steps so that cattle are not lured into the pit. The talmud in tractate *Abodah Zarah* folio 26*a*-26*b* states that it is permissible for Jews to kill Christians,

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"R. Joseph further had in mind to say, in regard to what has been taught that in the case of idolaters and shepherds of small cattle one is not obliged to bring them up [from a pit] though one must not cast them in it[2]—that for payment one is obliged to bring them up on account of ill feeling. Abaye, however, said to him: He could offer such excuses as, 'I have to run to my boy who is standing on the roof', or, 'I have to keep an appointment at the court.'

R. Abbahu recited to R. Johanan: 'Idolaters and [Jewish] shepherds of small cattle need not be brought up [26*b*] though they must not be cast in, but *minim*,[3] informers, and apostates may be cast in, and need not be brought up.' Whereupon R. Johanan remarked: I have been learning that the words, *And so shalt thou do with every lost thing of thy brother's* [*thou mayest not hide thyself*],[4] are also applicable to an apostate, and you say he may be thrown down; leave out apostates! Could he not have answered that the one might apply to the kind of apostate who eats carrion meat to satisfy his appetite,[5] and the other to an apostate who eats carrion meat to provoke?—In his opinion, an apostate eating carrion meat to provoke is the same as a *min*.[6]

It has been stated: [In regard to the term] apostate there is a divergence of opinion between R. Aha and Rabina; one says that [he who eats forbidden food] to satisfy his appetite, is an apostate, but [he who does it] to provoke is a *'min';* while the other says that even [one who does it] to provoke is merely an apostate.—And who is a *'min'?*—One who actually worships idols.[1]

An objection was raised: If one eats a flea or a gnat he is an apostate. Now such a thing could only be done to provoke, and yet we are taught that he is merely an apostate!—Even in that case he may just be trying to see what a forbidden thing tastes like.

The Master said: 'They may be cast in and need not be brought up'—if they may be cast in need it be said that they need not be brought up?—Said R. Joseph b. Hama in the name of R. Shesheth: What is meant to convey is that if there was a step in the pit-wall, one may scrape it away, giving as a reason for doing so, the prevention of cattle being lured by the step to get unto the pit. Raba and R. Joseph both of them said: It means to convey that if there is a stone lying by the pit opening, one may cover the pit with it, saying that he does it for [the safety] of passing

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> animals. Rabina said: It is meant to convey that if there is a ladder there, he may remove it, saying, I want it for getting my son down from a roof."[222]

Cabalistic Jews consider themselves to be the divine presence of their god on Earth. They believe that their king, the jewish messiah, will be the incarnation of their god ruling the Earth. Gentiles will have to serve him and each Jew or face death. The famous National Socialist film *Der ewige Jude* quotes an older rendition of the Benediction of the Sabbath about 55 minutes into the film, which recalls the sentiments of Rabbi Simon ben Yohai,[223]

> "Praise be the Lord, who has set apart the Holy and the common nations, Israel and the other Peoples. The heathens, who do not keep your laws, you have made enemies to be exterminated. God's wrath is upon them, and He says, 'I will kill even the best among the heathens.' Since all among the peoples of the world are blasphemers, none are good, but the sons of Israel are all righteous."

Sanhedrin 59*a* states that Gentiles who study the torah must be killed. *Soferim*, Chapter 15, Rule 10, states, quoting the much celebrated genocidal racist Jew Simon ben Yohai:

> "The best among the Gentiles deserves to be killed."[224]

3.4 Jews Inhibit Progress and Regulate Who Does and Does Not Acquire the Bomb

Some argue that Jews in general have an indoctrinated, perhaps even genetic, tendency to stifle progress and restrict disputes to dogmatism. This may be an effect of judaism, which demands obedience to an arbitrary and absolute law. Judaism itself may have originated from the fundamental jewish genetic nature, or it may have placed a breeding pressure on Jews to become dogmatic by nature.

At any rate, in the modern world, one cannot speak out against, or argue with, the one true jewish god, or with those who chose themselves to represent him. By their own laws, Jews are judges and are not to be judged by Goyim, ever! In fact, according to their religion, Jews are entitled to lie in Gentile courts of law to subvert the legal rights of Gentiles and corruptly favor the interests of Jews.

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Some great minds, including Eugen Karl Dühring, Friedrich Nietzsche and Houston Stewart Chamberlain, have argued that judaism is a slavish religion which inhibits human creativity. The ancient religion has little respect for personal choice and places in its stead absolute obedience to the Jews' god and its arbitrary laws, and for Gentiles, strict obedience to the jewish god's chosen people, the Jews. Since judaism is more political than it is religious, the effects of this authoritarianism lingered even in the writings of many German Jews who were supposedly atheists, including Karl Marx, Moses Hess and Ferdinand Lasalle, whose beliefs mirror the talmud they studied and framed as political ideology.

This same charge that Jews are rigidly dogmatic was also made by philo-Semites including the famous cultural zionist Ha'am. Ha'am wrote of the Jews as a slavish "people of the book" who suffered under the "long-standing disease" of the "tyranny of the written word" which forbade individual thought for the sake of absolute obedience to arbitrary dogmatic laws.[225]

Chaim Nachman Bialik's speech at the opening of the "Hebrew University" provides us with a good example of the religious zealotry and of the dogmatic and intolerant worship of the torah and talmud of religious Jews today.[226] Jewish children are taught hebrew and judaism through a process of mindless repetition, which inhibits their ability to reason and think independently.

Jewish leaders are often arrogant, absolutist, intolerant and dogmatic. In 1944, David Ben-Gurion cried out "for absolute allegiance to the Jewish revolution", which he defined in the messianic terms of "*the complete ingathering of the exiles into a socialist Jewish state.*"[227] Ben-Gurion believed that Jews should lead the Gentiles of the world to adopt jewish religious mythologies and conduct "world revolution". Violent revolution, and the dictatorships imposed under the illusion of Utopian dreams, have been longstanding Jewish traditions. Reality and science give way to religion and childish delusion; ultimately slavery under bloodthirsty jewish tyrants like Trotsky.

Like many before him, Albert Einstein believed that Jews had lived in darkness while Gentile Europeans had born reborn during the renaissance.[228] Judaism had inhibited the progress of science among Jews, who attempted to stifle free thought among their own people, because they believed that science and art were an offense to their god. Law could only come from the jewish god.

When the jewish community marketed the new jewish heroes Karl Marx, Albert Einstein and Sigmund Freud to the general public in the

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Twentieth Century, the old jewish habits remained and a new clannish international dogmatism, like that of the old lawgiver Moses, emerged. Having come to accept science and art after Moses Mendelsohn reformed judaism, the Jews nevertheless rendered their science and art as dogmatic as their religious tenets.

No one dare question the pseudo-messiahs Marx, Einstein or Freud, who had allegedly found ultimate truths that were not open to debate, lest a horde of vicious Jews descend upon the critic with shrill charges of antisemitism. Their dogmatic and often ridiculous utterances became as sacrosanct as those of Moses. The old jewish traditions of hero worship and dogmatism carried on in a new age of mass suggestion through intensive advertising and a jewish controlled and propagandistic press, which silenced dissenting voices. To question a jewish hero was to question a jewish god and his divine right to rule unopposed, and was therefore thought to be anti-Semitic, *per se*.[229]

This largely ended free and open debate, and with it normal scientific progress in these fields. Several nations were forced into the slavery of communism under the false promise and childish premise of a jewish utopia to come. Physics degenerated into mysticism and numerology. The profession of psychology reaped tremendous profits for its practitioners, while doing little for its patients that time alone would not have otherwise accomplished. Communism brought death to a hundred million human beings, and enslaved billions.

Each of these jewish mythologies and advertised heroes could only survive in a climate where dissent was suppressed, and suppression and dogmatism are ancient traditions in the jewish community. Anatole Leroy-Beaulieu wrote in the 1893,

> "Far from emanating from the Synagogue, the new ideas had great difficulty in making their way into it. The Synagogue had, so to speak, stopped up all the chinks and crannies in its traditions; in Poland, Hungary, and even in Germany, in fact, almost everywhere it had proceeded after the fashion prevalent in cold countries, where at the beginning of winter the windows are fastened down with cement to keep the outer air from entering. Its most illustrious children were anathematised by the Synagogue; the *Herem*, with its awful imprecations, was hurled at whoever attempted innovations. Baruch Spinoza was excommunicated in the eighteenth century by the most enlightened community on earth; Moses Mendelssohn, who served as a model for Lessing' s *Nathan the Wise*, had in that

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same century to see his German Pentateuch and Psalms condemned by German and Polish rabbis. The synagogue of Berlin rejected books written in the vernacular; it expelled one of its members for having read a German book. The bulk of Jews of both classes, the *Askenazim* and the *Sephardim*, abhorred the philosophers and their precepts. They held profane sciences in suspicion. [*Footnote:* See, especially, the autobiography of the rabbi-philosopher, Solomon Maimon, published in 1792-93, by R. P. Moritz, under the name: *Salomon Maimon's Lebensgeschichte*. Cf. Arvède Barine's *Un Juif Polonaise* (*Revue des Deux Mondes*, of October 15, 1889).] While the salons of Paris were discussing the philosophy of Descartes, or the approaching regeneration of man, the Jewish communities of Eastern and Central Europe were dreaming of cabalistic utopias, yielding themselves up to the craze of Hassidism, and growing fanatical over the rival claims of false Messiahs, such as Franck and Sabbatai. [*Footnote:* The Seventeenth and eighteenth centuries were, in fact, the age of false Messiahs and also of the diffusion of Hassidism or neo-cabalism, still prevalent in a number of communities. See Graetz's *Geschichte der Juden*, vol. x., chap. vi.-xi.]

III.

Everywhere, in the East as well as the West, it was from the outside, and thanks only to the lamps of the *goim*, that the new ideas, 'the light,' penetrated into the alleys of the Ghetto and pierced the gloom of the *Judengasse*. Could it, indeed, have been otherwise, after centuries of sequestration and debasement! However great may be Israel's elasticity, her mainspring seemed to have been broken. She was weighed down by the double load of her heavy talmudic traditions, and the hatred of a hostile society."[230]

Communists, zionists and National Socialists likewise have been notorious opponents of personal choice and viciously punished dissent and free speech. Each of these movements were led and financed by Jews and by crypto-Jews. The hero worship of figures like Einstein, Freud and Marx, which has led in many instances to a dogmatic stagnation of science, and to fanatical personal attacks on dissenters, has been called a "Jewish trait"—the continuance of a persistent habit of intolerance after the abandonment of one religious jewish creed for another, and the shameless perpetuation and proselytizing of a childish

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religious creed through the obstruction of open debate. It also incorporates the self-aggrandizing advertising of jewish cult figures meant to promote the tribe and its selfish and disloyal interests.

On the other hand, some Jews have been very cosmopolitan and cultured people, who were eager to assimilate. They, too, fall victim to a fairly large contingent of racist Jews who wish to quash disagreement with their views, by slandering and libeling anyone who brings the facts to the fore by calling those who break ranks in favor of the truth, "anti-Semitic" or "self-hating Jews" for daring to argue with racist jewish supremacists.[231] This smear mongering contingent is highly vocal, quite powerful and well-organized.

Albert Einstein, who was himself a vocal racist Jew, is a hero to other racist Jews. Racist Jews often have no regard for individual rights or democratic principles. They insist that everyone obey them, or face death. This charge is not made lightly or whimsically, and a good deal of evidence is presented in this work to justify this accusation. Other Jews are by no means immune to the attacks of racist Jews, in fact they are a common target of racist jewish intolerance, totalitarianism and violence.

3.5 In Order for Jewish Messianic Prophecy to be Fulfilled, Gentile Monarchy had to be Crushed

The sovereign monarch of Gentile nations viewed himself as a paternal figure governing a race of people on their territory. He was united to his people by land and to his land by ancestry. The Jews were always trespassers and interlopers on the land and people. The Jews have always sought to destroy Gentile monarchy and their messianic prophecies call for the subjugation of all monarchs to the jewish king.

The French Revolution formed a working model for the jewish plan to destroy the monarchies of the world in order to obtain jewish emancipation and a jewish nation, and to rule the world from Jerusalem as was prophesied in the Old Testament (*Exodus* 34:11-17. *Psalm* 2; 72. *Isaiah* 2:1-4; 9:6-7; 11:4, 9-10; 42:1; 61:6. *Jeremiah* 3:17. *Joel* 3:16-17. *Micah* 4:2-3. *Zechariah* 8:20-23; 14:9). The French Revolution resulted in the "Terror" and many predicted that a "world revolution" would be yet more terrible. Indeed, the "Red Terror" of the Bolshevik Revolution was far more terrible than the Terror of the French Revolution. The Old Testament calls on Jews to commit still worse acts against humanity than the atrocities of the bolshevik revolutions.

Though centuries of jewish propaganda have blinded many to these

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facts, the world public was acutely aware of them after the First World War. Though jewish propaganda has largely erased this history from the consciousness of the American People and has misrepresented the facts so as to make it appear that there were no legitimate grounds to be suspicious of judaism and jewish racism in the era when Einstein faced his harshest criticism, there were many legitimate reasons why courageous individuals fought back against the destruction of their nations and their cultures.

Some saw democracy as a very bad thing—a tyranny of the mediocre over the superior person, which inhibits progress and cheapens culture, science and the arts; allowing for collusive elements to commercialize and destroy culture by vulgarizing it for mass consumption and mass profits. Some, including Aristotle, believed that democracy inevitably degenerates into plutocracy. Some of the critics of the Jews of Einstein's day, in chorus with many proud Jews, pointed out the commonality of bolshevism and judaism. This promoted a general suspicion of Jews, who figured prominently in the spread of bolshevism and who were the leading figures behind bolshevik atrocities.

Jews instigated, led and financed the international revolutionary movement and it must therefore be viewed as a jewish movement. Though many good natured people were duped through romanticism and idealism into joining the world revolutionary movement, it became very clear after the Russian and Hungarian revolutions that the bolsheviks were out to destroy the Gentile nations in fulfillment of horrific judaic prophecies.

The bolsheviks used Utopianism as a political platform to lure in recruits. After they succeeded in their revolution, they subverted the very ideals they had promoted as a means to place themselves into power.

Though many early socialists helped to organize labor unions, which developed the middle class, and were pursuing their Utopian dreams before the genocidal purges of Lenin, Stalin, Kun, Mao and other "Communist revolutionaries" would forever stigmatize the political agenda and ideas of socialism, bolsheviks were rightfully seen as terribly dangerous in 1919 and Germany was one of their primary targets destined for complete destruction.

Peter Michelmore wrote in his biography *Einstein: Profile of the Man*,

"But there was another, more sinister, reason. November 7[,

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> 1919] was the second anniversary of the Bolshevik Revolution in Russia and Communist Party agents all over the world had in their hands a secret manifesto saying that this was the day when workers should be incited to overthrow governments, assassinate public officials, bomb army barracks and establish dictatorships of the proletariat. Berlin was a prime target. The amateur republican government of former basketmakers and blacksmiths was in daily danger of collapse under pressure from both extreme left and extreme right."[232]

Einstein, himself, wrote to Emil Zürcher on 15 April 1919 that he knew for certain that bolshevik leaders were stealing the wealth of the Russian nation and were "systematically" mass murdering everyone who did "not belong to the lowest class."[233]

In the 1920's, there were many theories about jewish people, even (one might say, *especially*) in the conservative academic community. Einstein happened to fulfill many of these stereotypes. One was the belief that Jewish people were genetically incapable of profound intuitive thought, but could only think "logically", *i. e.*, repetitively, deductively and mathematically. Philipp Frank wrote,

> "The members of the Jewish community had often been compelled to hear and to read that while their race possessed a certain craftiness in business pursuits, in science it could only repeat and illuminate the work of others, and that truly creative talents were denied them."[234]

It is possible, that Jews have selectively mated with persons who were obedient to authority and shunned original thought, and that Jewish society so strongly selects against the survival of strong and moral individuals that the Jews have created a clannish and ignoble breed. It seems more likely to your author that conditioned reactionary tribalism gives the false appearance of intellectual stupor and anti-social immorality. Jews would blindly support patently false notions and would deliberately lie in a nearly uniform chorus, not because they were truly blind, but rather because they were truly clannish. The possibility exists that they have bred themselves into an especially clannish, selfish and unethical type, as judged by the general standards of Western Civilization.

In the 1893, Anatole Leroy-Beaulieu wrote,

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"There are two opinions current with regard to the Jew. One ascribes to him a spirit, if not a genius, foreign and antagonistic to our race, and calls it the 'Semitic' spirit. The other—often held by the very same persons—asserts that the Jew is utterly lacking in individual genius, in originality. According to this opinion he has never invented anything, and is in art and science, as everywhere else, capable only of adjusting and adapting. 'Look at them,' said one of my friends to me, 'see how quickly and with what monkey- or squirrel-like agility they climb the first rungs of any ladder; sometimes they even succeed in scaling its top, but they never add to it a single round.' Granted; but how many of us really add a single round to that mysterious ladder which we have set up in vacant space, and which reaches toward the Infinite?

Men who consider the remnants of Israel as an ethnic element distinct from all others, insist that they have never displayed any originality, either in art, poetry, or philosophy. The Jew, in their opinion, is utterly lacking in creative power. It is this that is said to distinguish the Semitic, from the Aryan, spirit. The Semite is sterile; neither his brain nor his hands can produce anything new. He is content to appropriate the labour of others, in order to put it to use; he makes the most of ideas and inventions, as of dollars; he combines them and puts them into circulation; in short, he always subsists on others; one might almost say that he is the parasite of arts and sciences.

This is, approximately, the theory of Wagner [*Footnote:* Wagner's *Das Judenthum in der Musik*.] with regard to music, the art most cultivated by the Jews; according to him, Jews like Mendelssohn, Meyerbeer, and Halévy, although indeed able to compose a German symphony or a French opera, have not been able to invent a new form in art. But, is it necessary to invent new forms in order to be an original artist? And does this lack necessarily imply that Jewish genius consists entirely in a faculty for combination? Absence of creative power, of spontaneity and of originality, is said to be the mark of the Jew everywhere. Israel, it is asserted, displays ill this respect something of a woman's nature. The Semites are said to be a feminine race, possessing to a high degree the gift of receptivity, always lacking in virility and procreative power. From which it would seem to follow that they are, after all, an inferior race.

If this be indeed so, it suggests a reflection: If the Jew is

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> merely an imitator, a copyist, a borrower, how can his race possibly denationalise our strong Aryan races? But, are we justified in regarding this lack of originality as a racial feature, the stamp impressed on Israel and the Semite by the hand of ages? As for myself, I must confess that if any of the ancient races seemed to possess originality, it was this race. Even those who have denied it a creative imagination [*Footnote:* Renan's Histoire Générale des Langues Sémitiques: 'The eminently subjective character of Arabian and Hebrew poetry is due to another trait of the Semitic spirit, to its complete lack of creative imagination and to the consequent absence of fiction.] have agreed that it gave the world religion—an invention that holds its own with any other."[235]

Even some of Einstein's staunchest supporters believed in this theory that Jews were genetically inferior to the creative intellect of Gentiles. Einstein tried to portray himself in opposition to intuition and against inductive reasoning, which unscientific stance fit the stereotype of the jewish mind.[236]

The following letter to the editor, which appeared in *The New York Times* in 1919, captures the spirit of the times, both the commonplaces of the time and the prevailing influence of racialist thought and nationalism in academic circles in the 1920's:

> "**Einstein and His Theory.**
>
> *To the Editor of The New York Times:*
>
> On the first day of the Autumn meeting of the National Academy of Sciences (New Haven, Nov. 10) Einstein's relativity theory was discussed by two brilliant men from Massachusetts. Perhaps some of your readers may be interested in two remarks made by the speakers. The first speaker, a brilliant mathematician, came to the conclusion that Einstein's theory is mere philosophy, which he explained by the fact that Einstein is a Jew. The second speaker, whom, as he said humorously, physicists look upon as a mathematician and mathematicians consider a physicist, had a good word to say for the theory of Einstein, namely, that he, the speaker, heard in Paris that Einstein, who was and still is a member of the Kaiser Wilhelm's Academy in Berlin, expressed a laudable wish that the Germans should be beaten. Accordingly, Einstein's theory may be unscientific because Einstein is a Jew; on the other hand,

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the theory ought to be correct because Einstein was an anti-Hun. Undoubtedly the mental rays of some of our scientists suffered a more or less perceptible deviation from the normal, brought about by the course of Mars in the last four years.

SAMUEL JAMES MELTZER.

New York, Nov. 11, 1919."

Judaism, jewish tribalism, and jewish racism gave the Jews a bad name. However, Jews were often able to intimidate most scholars out of publicly condemning these behaviors, and from publishing examples of them, and conducting research into their causes. The tribalism itself provided racist Jews with a means to quash most public condemnation of jewish racism and jewish tribalism.

Edward Alsworth Ross, a Professor of Sociology at the University of Wisconsin, wrote his characterization of the Jews in his book, *The Old World in the New: The Significance of Past and Present Immigration to the American People*, The Century Co., New York, (1914), pp. 143-167, Chapter 7, "The East European Hebrews",

"CHAPTER VII

THE EAST EUROPEAN HEBREWS

IN his defense of Flaccus, a Roman governor who had 'squeezed' his Jewish subjects, Cicero lowers his voice when he comes to speak of the Jews, for, as he explains to the judges, there are persons who might excite against him this numerous, clannish and powerful element. With much greater reason might an American lower his voice to-day in discussing two million Hebrew immigrants united by a strong race consciousness and already ably represented at every level of wealth, power, and influence in the United States.

At the time of the Revolution there were perhaps 700 Jewish families in the colonies. In 1826 the number of Jews in the United States was estimated at 6000; in 1840, at 15,000; in 1848, at 50,000. The immigration from Germany brought great numbers, and at the outbreak of the Civil War there were probably 150,000 Jews in this country. In 1888, after the first wave from Russia, they were estimated at 400,000. Since the beginning of 1899, one and one-third millions of Hebrews have settled in this country.

Easily one-fifth of the Hebrews in the world are with us, and the freshet shows no signs of subsidence. America is coming to

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be hailed as the 'promised land,' and Zionist dreams are yielding to the conviction that it will be much easier for the keen-witted Russian Jews to prosper here as a free component in a nation of a hundred millions than to grub a living out of the baked hillsides of Palestine. With Mr. Zangwill they exult that: 'America has ample room for all the six millions of the Pale; any one of her fifty states could absorb them. And next to being in a country of their own, there could be no better fate for them than to be together in a land of civil and religious liberty, of whose Constitution Christianity forms no part and where their collective votes would practically guarantee them against future persecution.'

Hence the endeavor of the Jews to control the immigration policy of the United States. Although theirs is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill. The power of the million Jews in the metropolis lined up the Congressional delegation from New York in solid opposition to the literacy test. The systematic campaign in newspapers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the National Liberal Immigration League and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the Baron de Hirsch Fund, the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. In order to admit their brethren from the Pale the brightest of the Semites are keeping our doors open to the dullest of the Aryans!

Migrating as families the Hebrews from eastern Europe are pretty evenly divided between the sexes. Their literacy is 26 per cent., about the average. Artisans and professional men are rather numerous among them. They come from cities and settle in cities—half of them in New York. Centuries of enforced Ghetto life seem to have bred in them a herding instinct. No other physiques can so well withstand the toxins of urban congestion. Save the Italians, more Jews will crowd upon a given space than any other nationality. As they prosper they do not proportionately enlarge their quarters. Of Boston tenement-house Jews Dr. Bushee testifies: 'Their inborn love of money-making leads them to crowd into the smallest quarters. Families having very respectable bank accounts have been known to

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occupy cellar rooms where damp and cold streaked the walls.' 'There are actually streets in the West End where, while Jews are moving in, negro housewives are gathering up their skirts and seeking a more spotless environment.'

The first stream of Russo-Hebrew immigrants started flowing in 1882 in consequence of the reactionary policy of Alexander III. It contained many students and members of scholarly families, who stimulated intellectual activity among their fellows here and were leaders in radical thought. These idealists established newspapers in the Jewish-German Jargon and thus made Yiddish (*Jüdisch*) a literary language. The second stream reached us after 1890 and brought immigrants who were not steeped in modern ideas but held to Talmudic traditions and the learning of the rabbis. The more recent flow taps lower social strata and is prompted by economic motives. These later arrivals lack both the idealism of the first stream and the religious culture of the second.

Besides the Russian Jews we are receiving large numbers from Galicia, Hungary, and Roumania. The last are said to be of a high type, whereas the Galician Jews are the lowest. It is these whom Joseph Pennell, the illustrator, found to be 'people who, despite their poverty, never work with their hands; whose town. . . is but a hideous nightmare of dirt, disease and poverty' and its misery and ugliness 'the outcome of their own habits and way of life and not, as is usually supposed, forced upon them by Christian persecutors.'

OCCUPATIONS

The Hebrew immigrants rarely lay hand to basic production. In tilling the soil, in food growing, in extracting minerals, in building, construction and transportation they have little part. Sometimes they direct these operations, often they finance them, but even in direst poverty they contrive to avoid hard muscular labor. Under pressure the Jew takes to the pack as the Italian to the pick.

In the '80's numerous rural colonies of Hebrews were planted, but, despite much help from outside, all except the colonies near Vineland, New Jersey, utterly failed. In New York and New England there are more than a thousand Hebrew farmers, but most of them speculate in real estate, keep summer boarders, or depend on some side enterprise—peddling, cattle trading or junk buying—for a material part of their income. The

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Hebrew farmers, said to number in all 6000, maintain a federation and are provided with a farmers' journal. New colonies are launched at brief intervals, and Jewish city boys are being trained for country life. Still, not over one Hebrew family in a hundred is on the land and the rural trend is but a trickle compared with the huge flow.

Perhaps two-fifths of the Hebrew immigrants gain their living from garment-making. Naturally the greater part of the clothing and dry goods trade, the country over, is in their hands. They make eighty-five per cent. of the cigars and most of the domestic cigarettes. They purchase all but an insignificant part of the leaf tobacco from the farmers and sell it to the manufacturers. They are prominent in the retailing of spirits, and the Jewish distiller is almost as typical as the German brewer.

None can beat the Jew at a bargain, for through all the intricacies of commerce he can scent his profit. The peddler, junk dealer, or pawn broker is on the first rung of the ladder. The more capable rise in a few years to be theatrical managers, bankers or heads of department stores. Moreover great numbers are clerks and salesmen and thousands are municipal and building contractors. Many of the second generation enter the civil service and the professions. Already in several of the largest municipalities and in the Federal bureaus a large proportion of the positions are held by keen-witted Jews. Twenty years ago under the spoils system the Irish held most of the city jobs in New York. Now under the test system the Jews are driving them out. Among the school teachers of the city Jewesses outnumber the women of any other nationality. Owing to their aversion to 'blind-alley' occupations Jewish girls shun housework and crowd into the factories, while those who can get training become stenographers, bookkeepers, accountants and private secretaries. One-thirteenth of the students in our seventy-seven leading universities and colleges are of Hebrew parentage. The young Jews take eagerly to medicine and it is said that from seven hundred to nine hundred of the physicians in New York are of their race. More noticeable is the influx into dentistry and especially into pharmacy. Their trend into the legal profession has been pronounced, and of late there is a movement of Jewish students into engineering, agriculture and forestry.

MORALS

The Jewish immigrants cherish a pure, close-knit family life

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and the position of the woman in the home is one of dignity. More than any other immigrants they are ready to assume the support of distant needy relatives. They care for their own poor, and the spirit of coöperation among them is very noticeable. Their temper is sensitive and humane; very rarely is a Jew charged with any form of brutality. There is among them a fine *élite* which responds to the appeal of the ideal and is found in every kind of ameliorative work.

Nevertheless, fair-minded observers agree that certain bad qualities crop out all too often among these eastern Europeans. A school principal remarks that his Jewish pupils are more importunate to get a mark changed than his other pupils. A settlement warden who during the summer entertains hundreds of nursing slum mothers at a country 'home' says: 'The Jewish mothers are always asking for *something extra* over the regular kit we provide each guest for her stay.' 'The last thing the son of Jacob wants,' observes an eminent sociologist, 'is a square deal.' A veteran New York social worker cannot forgive the Ghetto its littering and defiling of the parks. 'Look at Tompkins Square,' he exclaimed hotly, 'and compare it with what it was twenty-five years ago amid a German population!' As for the caretakers of the parks their comment on this matter is unprintable. Genial settlement residents, who never tire of praising Italian or Greeks, testify that no other immigrants are so noisy, pushing and disdainful of the rights of others as the Hebrews. That the worst exploiters of these immigrants are sweaters, landlords, employers and 'white slavers' of their own race no one gainsays.

The authorities complain that the East European Hebrews feel no reverence for law as such and are willing to break any ordinance they find in their way. The fact that pleasure-loving Jewish business men spare Jewesses but pursue Gentile girls excites bitter comment. The insurance companies scan a Jewish fire risk more closely than any other. Credit men say the Jewish merchant is often 'slippery' and will 'fail' in order to get rid of his debts. For lying the immigrant has a very bad reputation. In the North End of Boston 'the readiness of the Jews to commit perjury has passed into a proverb.' Conscientious immigration officials become very sore over the incessant fire of false accusations to which they are subjected by the Jewish press and societies. United States senators complain that during the close of the struggle over the immigration bill they were overwhelmed

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with a torrent of crooked statistics and misrepresentations by the Hebrews fighting the literacy test.

Graver yet is the charge that these East European immigrants lower standards wherever they enter. In the boot and shoe trade some Hebrew jobbers who, after sending in an order to the manufacturer, find the market taking an unexpected downward turn, will reject a consignment on some pretext in order to evade a loss. Says Dr. Bushee: 'The shame of a variety of underhanded methods in trade not easily punishable by law must be laid at the door of a certain type of Jew.' It is charged that for personal gains the Jewish dealer wilfully disregards the customs of the trade and thereby throws trade ethics into confusion. Physicians and lawyers complain that their Jewish colleagues tend to break down the ethics of their professions. It is certain that Jews have commercialized the social evil, commercialized the theatre, and done much to commercialize the newspaper.

The Jewish leaders admit much truth in the impeachment. One accounts for the bad reputation of his race in the legal profession by pointing out that they entered the tricky branches of it, viz., commercial law and criminal law. Says a high minded lawyer: 'If the average American entered law as we have to, without money, connections or adequate professional education, he would be a shyster too.' Another observes that the sharp practice of the Russo-Jewish lawyer belongs to the earlier part of his career when he must succeed or starve. As he prospers his sense of responsibility grows. For example, some years ago the Bar Association of New York opposed the promotion of a certain Hebrew lawyer to the bench on the ground of his unprofessional practices. But this same lawyer made one of the best judges the city ever had, and when he retired he was banqueted by the Association.

The truth seems to be that the lower class of Jews of eastern Europe reach here moral cripples, their souls warped and dwarfed by iron circumstance. The experience of Russian repression has made them haters of government and corrupters of the police. Life amid a bigoted and hostile population has left them aloof and thick-skinned. A tribal spirit intensified by social isolation prompts them to rush to the rescue of the caught rascal of their own race. Pent within the Talmud and the Pale of Settlement, their interests have become few, and many of them have developed a monstrous and repulsive love of gain. When

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now, they use their Old World shove and wile and lie in a society like ours, as unprotected as a snail out of its shell, they rapidly push up into a position of prosperous parasitism, leaving scorn and curses in their wake.

Gradually, however, it dawns upon this twisted soul that here there is no need to be weazel or hedgehog. He finds himself in a new game, the rules of which are made by *all* the players. He himself is a part of the state that is weakened by his law-breaking, a member of the profession that is degraded by his sharp practices. So smirk and cringe and trick presently fall away from him, and he stands erect. This is why, in the same profession at the same time, those most active in breaking down standards are Jews and those most active in raising standards are Jews—of an earlier coming or a later generation. 'On the average,' says a Jewish leader, 'only the third generation feels perfectly at home in American society.' This explains the frequent statement that the Jews are 'the limit'—among the worst of the worst and among the best of the best.

CRIME

The Hebrew immigrants usually commit their crimes for gain; and among gainful crimes they lean to gambling, larceny, and the receiving of stolen goods rather than to the more daring crimes of robbery and burglary. The fewness of the Hebrews in prison has been used to spread the impression that they are uncommonly law-abiding. The fact is it is harder to catch and convict criminals of cunning than criminals of violence. The chief of police of any large city will bear emphatic testimony as to the trouble Hebrew lawbreakers cause him. Most alarming is the great increase of criminality among Jewish young men and the growth of prostitution among Jewish girls. Says a Jewish ex-assistant attorney-general of the United States in an address before the B'nai B'rith: 'Suddenly we find appearing in the life of the large cities the scarlet woman of Jewish birth.' 'In the women's night court of New York City and on gilded Broadway the majority of street walkers bear Jewish names.' 'This sudden break in Jewish morality was not natural. It was a product of cold, calculating, mercenary methods, devised and handled by men of Jewish birth.' Says the president of the Conference of American Rabbis: 'The Jewish world has been stirred from the center to circumference by the recent disclosures of the part Jews have played in the pursuance of the white slave traffic.' On May

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14, 1911, a Yiddish paper in New York said, editorially:

'It is almost impossible to comprehend the indifference with which the large New York Jewish population hears and reads, day after day, about the thefts and murders that are perpetrated every day by Jewish gangs—real bands of robbers—and no one raises a voice of protest, and no demand is made for the protection of the reputation of the Jews of America and for the life and property of the Jewish citizens.'

'A few years ago when Commissioner Bingham came out with a statement about Jewish thieves, the Jews raised a cry of protest that reached the heavens. The main cry was that Bingham exaggerated and overestimated the number of Jewish criminals. But when we hear of the murders, hold-ups and burglaries committed in the Jewish section by Jewish criminals, we must, with heartache, justify Mr. Bingham.'

Two weeks later the same paper said: 'How much more will Jewish hearts bleed when the English press comes out with descriptions of gambling houses packed with Jewish gamblers, of the blind cigar stores where Jewish thieves and murderers are reared, of the gangs that work systematically and fasten like vampires upon the peaceable Jewish population, and of all the other nests of theft, robbery, murder, and lawlessness that have multiplied in our midst.'

This startling growth reflects the moral crisis through which many immigrants are passing. Enveloped in the husks of medievalism, the religion of many a Jew perishes in the American environment. The immigrant who loses his religion is worse than the religionless American because his early standards are dropped along with his faith. With his clear brain sharpened in the American school, the egoistic, conscienceless young Jew constitutes a menace. As a Jewish labor leader said to me, 'the non-morality of the young Jewish business men is fearful. Socialism inspires an ethics in the heart of the Jewish workingman, but there are many without either the old religion or the new. I am aghast at the consciencelessness of the *Luft-proletariat* without feeling for place, community or nationality.'

RACE TRAITS

If the Hebrews are a race certainly one of their traits is *intellectuality*. In Boston the milk station nurse gets far more result from her explanations to Jewish mothers than from her talks to Irish or Italian mothers. The Jewish parent, however

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grasping, rarely exploits his children, for he appreciates how schooling will add to their earning capacity. The young Jews have the foresight to avoid 'blind alley' occupations. Between the years of fourteen and seventeen the Irish and Italian boys earn more than the Jewish lads; but after eighteen the Jewish boys will be earning more, for they have selected occupations in which you can work up. The Jew is the easiest man to sell life insurance to, for he catches the idea sooner than any other immigrant. As philanthropist he is the first to appreciate scientific charity. As voter he is the first to repudiate the political leader and rise to a broad outlook. As exploited worker he is the first to find his way to a theory of his hard lot, viz. capitalism. As employer he is quick to respond to the idea of 'welfare work.' The Jewish patrons of the libraries welcome guidance in their reading and they want always the best; in fiction, Dickens, Tolstoi, Zola; in philosophy, Darwin, Spencer, Haeckel. No other readers are so ready to tackle the heavy-weights in economics and sociology.

From many school principals comes the observation that their Jewish pupils are either very bright or distinctly dull. Among the Russo-Jewish children many fall behind but some distinguish themselves in their studies. The proportion of backward pupils is about the average for school children of non-English-speaking parentage; but the brilliant pupils indicate the presence in Hebrew immigration of a gifted element which scarcely shows itself in other streams of immigration. Teachers report that their Jewish pupils 'seem to have hungry minds.' They 'grasp information as they do everything else, recognizing it as the requisite for success.' Says a principal: 'Their progress in studies is simply another manifestation of the acquisitiveness of the race.' Another thinks their school successes are won more by intense application than by natural superiority, and judges Irish pupils would do still better if only they would work as many hours.

The Jewish gift for mathematics and chess is well known. They have great imagination, but it is the 'combinative' imagination rather than the free poetic fancy of the Celt. They analyze out the factors of a process and mentally put them together in new ways. Their talent for anticipating the course of the market, making fresh combinations in business, diagnosing diseases, and suggesting scientific hypotheses is not questioned.

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On the other hand, an eminent savant thinks the best Jewish minds are not strong in generalization and deems them clever, acute and industrious rather than able in the highest sense. On the whole, the Russo-Jewish immigration is richer in gray matter than any other recent stream, and it may be richer than any other large inflow since the colonial era.

Perhaps *abstractness* is another trait of the Jewish mind. To the Hebrew things present themselves not softened by an atmosphere of sentiment, but with the sharp outlines of that desert landscape in which his ancestors wandered. As farmer he is slovenly and does not root in the soil like the German. As poet he shows little feeling for nature. Unlike the German artisan who becomes fond of what he creates, the Jew does not love the concrete for its own sake. What he cares for is the *value* in it. Hence he is rarely a good artisan, and perhaps the reason why he makes his craft a mere stepping-stone to business is that he does not relish his work. The Jew shines in literature, music and acting—the arts of expression—but not often is he an artist in the manipulation of materials. In theology, law and diplomacy—which involve the abstract—the Jewish mind has distinguished itself more than in technology or the study of nature.

The Jew has *little feeling for the particular*. He cares little for pets. He loves man rather than men, and from Isaiah to Karl Marx he holds the record in projects of social amelioration. The Jew loves without romance and fights without hatred. He is loyal to his purposes rather than to persons. He finds general principles for whatever he wants to do. As circumstances change he will make up with his worst enemy or part company with his closest ally. Hence his wonderful adaptability. Flexible and rational the Jewish mind cannot be bound by conventions. The good will of a Southern gentleman takes set forms such as courtesy and attentions, while the kindly Jew is ready with any form of help that may be needed. So the South looked askance at the Jews as 'no gentlemen.' Nor have the Irish with their strong personal loyalty or hostility liked the Jews. On the other hand the Yankees have for the Jews a cousinly feeling. Puritanism was a kind of Hebraism and throve most in the parts of England where, centuries before, the Jews had been thickest. With his rationalism, his shrewdness, his inquisitiveness and acquisitiveness, the Yankee can meet the Jew on his own

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ground.

Like all races that survive the sepsis of civilization, the Hebrews show great *tenacity of purpose*. Their constancy has worn out their persecutors and won them the epithet of 'stiff-necked.' In their religious ideas our Jewish immigrants are so stubborn that the Protestant churches despair of making proselytes among them. The sky-rocket careers leading from the peddler's pack to the banker's desk or the professor's chair testify to rare singleness of purpose. Whatever his goal—money, scholarship, or recognition—the true Israelite never loses sight of it, cannot be distracted, presses steadily on, and in the end masters circumstance instead of being dominated by it. As strikers the Jewish wage earners will starve rather than yield. The Jewish reader in the libraries sticks indomitably to the course of reading he has entered on. No other policy holder is so reliable as the Jew in keeping up his premiums. The Jewish canvasser, bill collector, insurance solicitor, or commercial traveler takes no rebuff, returns brazenly again and again, and will risk being kicked down stairs rather than lose his man. During the Civil War General Grant wrote to the war department regarding the Jewish cotton traders who pressed into the South with the northern armies: 'I have instructed the commanding officer to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet sacks in spite of all that can be done to prevent it.' Charity agents say that although their Hebrew cases are few, they cost them more than other cases in the end because of the unblushing persistence of the applicant. Some chiefs of police will not tolerate the Hebrew prostitute in their city because they find it impossible to subject her to any regulations.

THE RACE LINE

In New York the line is drawn against the Jews in hotels, resorts, clubs, and private schools, and constantly this line hardens and extends. They cry 'Bigotry' but bigotry has little or nothing to do with it. What is disliked in the Jews is not their religion but certain ways and manners. Moreover, the Gentile resents being obliged to engage in a humiliating and undignified scramble in order to keep his trade of his clients against the Jewish invader. The line is not yet rigid, for the genial editor of *Vorwaerts*, Mr. Abram Cahan, tells me that he and his literary brethren from the Pale have never encountered Anti-Semitism in

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the Americans they meet. Not the socialist Jews but the vulgar upstart parvenus are made to feel the discrimination.

This cruel prejudice—for all lump condemnations are cruel—is no importation, no hang-over from the past. It appears to spring out of contemporary experience and is invading circle after circle of broad-minded. People who give their lives to befriending immigrants shake their heads over the Galician Hebrews. It is astonishing how much of the sympathy that twenty years ago went out to the fugitives from Russian massacres has turned sour. Through fear of retaliation little criticism gets into print; in the open the Philo-semites have it all their way. The situation is: Honey above, gall beneath. If the Czar, by keeping up the pressure which has already rid him of two million undesired subjects, should succeed in driving the bulk of his six million Jews to the United States, we shall see the rise of the Jewish question here, perhaps riots and anti-Jewish legislation. No doubt thirty or forty thousand Hebrews from eastern Europe might be absorbed by this country each year without any marked growth of race prejudice; but when they come in two or three or even four times as fast, the lump outgrows the leaven, and there will be trouble.

America is probably the strongest solvent Jewish separatism has ever encountered. It is not only that here the Jew finds himself a free man and a citizen. That has occurred before, without causing the Jew to merge into the general population. It is that here more than anywhere else in the world *the future is expected to be in all respects better than the past.* No civilized people ever so belittled the past in the face of the future as we do. This is why tradition withers and dies in our air; and the dogma that the Jews are a 'peculiar people' and must shun intermarriage with the Gentiles is only a tradition. The Jewish dietary laws are rapidly going. In New York only one-forth of the two hundred thousand Jewish workmen keep their Sabbath and only one-fifth of the Jews belong to the synagogue. The neglect of the synagogue is as marked as the falling away of non-Jews from the church. Mixed marriages, although by no means numerous in the centers, are on the increase, and in 1909 the Central Conference of Jewish Rabbis resolved that such marriages 'are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate.' Certainly every mixed marriage is, as one rabbi puts it, 'a nail in

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the coffin of Judaism,' and free mixing would in time end the Jews as a distinct ethnic strain.

The 'hard shell' leaders are urging the Jews in America to cherish their distinctive traditions and to refrain from mingling their blood with Gentiles. But the liberal and radical leaders insist that in this new, ultra-modern environment nothing is gained by holding the Jews within the wall of Orthodox Judaism. As a prominent Hebrew labor leader said to me: 'By blending with the American the Jew will gain in physique, and this with its attendant participation in normal labor, sports, athletics, outdoor life, and the like, will lessen the hyper-sensibility and the sensuality of the Jew and make him less vain, unscrupulous and pleasure-loving.'

It is too soon yet to foretell whether or not this vast and growing body of Jews from eastern Europe is to melt and disappear in the American population just as numbers of Portuguese, Dutch, English, and French Jews in our early days became blent with the rest of the people. In any case the immigrant Jews are being assimilated outwardly. The long coat, side curls, beard and fringes, the 'Wandering Jew' figure, the furtive manner, the stoop, the hunted look, and the martyr air disappear as if by magic after a brief taste of American life. It would seem as if the experience of Russia and America in assimilating the Jews is happily illustrated by the old story of the rivalry of the wind and the sun in trying to strip the traveler of his cloak."

Einstein's racism and tribalism provoked a racial debate over his personality and the theory of relativity. Counterattacks predictably followed Einstein's ethnic slurs and Einstein's reckless and racist defamations of his legitimate critics. For example,

"**NOTES BRÈVES**

Einstein, plagiaire.

Le **Juif** d'Allemagne Einstein est un plagiaire. La presse américaine en avait déjà (v. n° **225**) fourni la preuve. Le *Dearb. Independent*, 25.3, y revient avec de nouveaux documents.

Il montre les « découvertes » du Juif suivant pas à pas, et ses publications suivant volume par volume, les découvertes et les publications d'Arvid Reuterdahl, Américain d'origine suédoise, doyen de l'Ecole d'architecture et de mécanique au collège Saint

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Thomas (St. Paul, Minn.). Le *Raum-Zeit-Kontinuum*, les *Raum-Zeit-Funktionen* et *Raum-Zeit-Koordinaten* du Juif ne sont que des démarquages du *Space-Time Potential* de l'Américain, grossièrement camouflés.

Les Juifs ne sont jamais que des plagiaires. Mais la stupidité des *goyim* leur permet de s'introduire dans la peau des hommes de génie à la manière de Chéri-Bibi. Et la presse de tous les pays, moyennant une poignée de dollars ou de *crasseux*, assassine de silence les vrais savants pour revêtir de leur gloire le gorille du Ghetto."[237]

THE DEARBORN INDEPENDENT published an article on 30 July 1921, on page 14, (American Jews successfully organized many large fund raising drives, as represented in the pages of *The New York Times*, especially during the First World War) which ridicules Einstein's anti-American interview upon his return to Europe:

"*Relatively Unimportant, Extremely Typical*

ALBERT EINSTEIN, who maintained a pose of dignified silence in the face of his scientific accusers while in the United States, has broken into most undignified speech immediately upon his return to Europe.

Knowledge of what he is and the traditional ill-manneredness of which he is an heir, this exhibition of boorishness was not unexpected.

Disgust with Einstein is somewhat an old thrill, because his plagiarism is so manifest and his fame is so directly the result of the circus-advertising instinct of his race. But a new emotion divides it now: What about those nose-led Americans who, in obedience to the swarthy New York ruling race, bowed down and worshipped Einstein and chanted loudest in the chorus of his praise?

Their position is most humiliated. And rightly so. Every white man, who bows down to the swarthy ruling race of New York and elsewhere, gets his nose rubbed into it sooner or later. It is the traditional repayment which that race—and all inferior races—renders when a superior race makes a fool of itself.

Mr. Einstein was gloriously received in the United States.

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Even the cold photographs retain the glow of passionate occasions. Literally over 150,000 persons by comptometer count, swarmed round him on his arrival. He had not done anything for science, for the easement of human pain nor for the solution of life's pressing problems, yet he was received as a royalty of the realm of reason, while others who have found the way to healing or achievement for the common man have been allowed to enter and leave New York unheeded. Mr. Einstein, by the way, *left* New York unheeded—there were half a dozen persons on the piers —which should, perhaps, be borne in mind.

Mr. Einstein was given the freedom of New York, under protest, and was refused the freedom of Boston, but the universities received him gladly and decked him with their doctorates. The press, in response to swarthy local committees, shouted itself hoarse. Clothing lofts poured out their Red intellectuals by the thousand, and taking it all in all the publicity manager of Mr. Einstein's stunt did a good job—until—scientists began to ask Einstein questions.

The only recorded answer which Einstein made to any but adulatory remarks while in the United States, was, 'See my secretary.' American collegians and scientists, philosophers and literary men besought him; others with the 'goods on him' openly challenged him; but surrounded by a swarthy ring that made everybody believe that a slight to Einstein was equal to sacrilege against the Holy of Holies on Mt. Zion, he maintained his silence and, supposedly, his dignity. That last, however, is not known. He left the United States rather unexpectedly.

THE DEARBORN INDEPENDENT is glad to say that it was one—perhaps not the only one—of the papers that were not taken in by the Einstein publicity managers. It is glad to remember also that it gave much-needed space to a scientific critic of Einstein's theory, who had been refused space elsewhere. A roster of the publications which were afraid of the swarthy crowd around Einstein gives much food for publication.

Therefore, perhaps, THE DEARBORN INDEPENDENT is not so embarrassed as are the Einstein devotees by the attack upon America which the professor has made. Not so embarrassed as, say, the *Scientific American*.

Mr. Einstein's charges are as follows: (1) That America is too exaggerated in its enthusiasm. 'This exaggerated enthusiasm for me and my work struck me as being a genuinely and

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peculiarly American phenomenon'; (2) that Americans are bored; (3) that America suffers from poverty in intellectual things; (4) that most American men think of nothing but work; (5) that the rest of the men are mere lap dogs for indolent women; (6) 'that women dominate the entire life of America' ; (7) that our excitement over the theory of relativity was 'comic'; (8) that the only real American scientist lives in Chicago and is a Jew!

As complete a slap in the face as the swarthy tribe has ever handed a white people!

Mr. Arthur Brisbane, pen-sentinel of the tribe, who held Mr. Einstein up as an example too lofty for Americans to emulate, yet to be worshipfully gazed upon as a distant and unattainable star, was plainly up against it.

Many people think that Mr. Brisbane is himself distantly connected by racial ties with people of Mr. Einstein's type, but others are assured that he is not. It is unfortunate, if he is not, because his admiration of the tribe is so great that assertion of his belonging to it would not be construed by him as an insult, but rather as a high compliment. Some people have commented on the name 'Brisbane,' saying that its Hebrew form is Brith Ben, or 'son of the covenant.' The name Einstein is not as Hebrew as is Brisbane; Einstein is German for 'one stone.'

It was rather hard, therefore, after standing sponsor for Einstein in all the Hearst papers and before the American public, to have Einstein hurl his insult across the sea. What did Mr. Brisbane do then, quoth the little bird? Did he turn to his ever-present Hebrew secretary for inspiration as he often has done before? History may never know.

But it is certain that something stirred within Mr. Brisbane's breast, something American, something angry and tipped with truth; and there hurtled through his mobile mind with the clarifying turbulence and light of an electric storm, this luminous thought: 'No wonder Einstein thinks thus of America; *all that Einstein saw of America was the Jews*!' (Wild shrieks of 'pogrom! pogrom!' ringing through the darker recesses of Brisbane's brain!) 'That's it—that's how to explain it; he didn't see America at all—he just saw Jews.'

Lest the reader should think that statement too great a strain on his credulity, we hasten to offer, what we always have on hand in these matters, the evidence. Behold it!

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Today

Einstein's Views.
What of the 5,000,000?
Valuable 'Devil's Finger.'
Hopeful Mr. Herrick.
—By ARTHUR BRISBANE—

Copyright. 1921.

Prof. Einstein, of the relativity theory, returned home, says:

First, he is amused by the wild enthusiasm of the entire American nation in greeting him. What Prof. Einstein saw, without knowing it, was the extremely enthusiastic welcome of his co-religionists. Our citizens of Jewish blood delight at another demonstration, in Einstein's person, of the ability of their race. It was Jewish enthusiasm that the professor witnessed, and there is no greater enthusiasm than that. It is a good explanation of the whole Einstein criticism.

It is a good explanation of the whole Einstein criticism.

Moreover, it is true. Outside an occasional university president and Senate, the white mayors and governors en route, once the President of the United States, the professor did not meet many Americans. He did not greatly want to meet Americans. Americans are inclined to sit in judgment first, and that spelled danger.

He has simply made the same error which others have made, in not properly distinguishing between racial strains of blood.

Einstein's charge about the comic enthusiasm is absolutely true; scores of photographs confirm the facts. But who furnished the enthusiasm? A little more candor on Einstein's part would have made that clear. As a long, long benefit of the doubt, it may be agreed that perhaps Mr. Einstein may have mentioned his co-nationalists in this respect, and it may have been changed to 'Americans.' But probably not. If it had been changed to 'Americans' from an original other, it would have made it rather

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difficult for certain newspapers who bow the knee to the tribe; especially in view of the tact that 75 per cent of the advertising in United States newspapers is paid for by the tribe. Jack Lait once said, 'The department store is the bulwark of free speech!' And he ought to know.

The tribe did make fools of themselves over Einstein. They made a fool of him, too. Now he makes a fool of both by describing the tribal defects and ascribing them to 'Americans.' What a plot for screaming farce by Morry Gest!

Mr. Brisbane is right. He is wrong on nearly everything else he tries to say on the related subject, but he is right in his analysis of Mr. Einstein's sources: Mr. Einstein's opinion of America is the result of his having seen only Jews. Some foreign governments are suffering from the same mis-view of us.

The Brisbane explanation of the Einstein theory of Americans may be applied all down the line. 'The intellectual poverty' he noticed is also due to the fact that all he saw of American intellect was Jewish. The tribe does not originate ideas; it grabs them and exploits them. The tribe is not at home in the study, but on the stage. In art it simply steals ideas and elaborates them. In music it performs, but does not create. In law, it manipulates, but does not clarify great principles. In politics it is opportunist. Intellectual bankruptcy may coexist with a very pert knowledge of what the schools teach, and the tribe is quite expert at possessing itself of that—all white man's knowledge, by the way.

And so on through the charges. The Brisbane explanation is hereby unanimously adopted: Prof. Einstein thinks what he does and says what he did because what he saw was not America but Jews. He couldn't see America for the swarthy swarm that smothered him. And what is worse, hundreds of thousands—millions—of that swam have never seen America either, and never will, for the same reason.

The Jews are strangely silent on the criticism. Rabbi Stephen S. Wise—in the Yiddish papers they spell it correctly, Weisz—refuses to comment. The tribal elders of the New York Board of Aldermen who fought for the freedom of the city for Mr. Einstein just as boldly as they fight for legally imposed social equality where they are not wanted, don't like to discuss it either.

Prof. Rautenstrauch is rather gentle in his comment 'His visit

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to this country was of too brief duration and his contacts while here were too narrow.' Second half of answer is right. It doesn't take long to know Americans: 10 minutes is the average time for striking up a real human kind of acquaintance here, and Einstein was with us weeks and weeks— but—'his contacts while here were too narrow.' For reference, Mr. Brisbane's comment again.

Einstein's tribalists cannot answer; it is an outbreak of bad manners, rank contemptuousness and untruth which is indefensible. Einstein never was a great scientist; now we know he is not even an ordinarily passable individual.

What puzzles the Washington *Post* is the reason for Einstein staying on in the country after he had found what a detestable place it was; and why he went on accumulating university degrees and other academic honors when he had formed so low an opinion of our institutions, and when the only scholar he could find in the United States was a Jew out in Chicago.

It's a somewhat honest wail the *Post* puts forth:

'Why did Prof. Einstein not discover after a few days' stay in America his impressions and then make a speedy return to his haven? Why did he accept the attentions and awards from municipalities and educational institutions if he questioned their sincerity?'

The answer is simple, but the *Post* doesn't give it.

The answer is given in 'blank' verse by a poet on this page.

Things One Cannot Print
(Obviously done in blank verse.)
in writing for the Editors
Telling funny news,
Omit from all you chance to say
Mention of the South Americans.

Whene'er you feel the writing urge
Why write whate'er you choose,
Except you must not write at all
About our friends the Italians.

If verses fill your soul with song
Turn fondly to your Muse,
But do not let her lead you far;
Sing not about the British.

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If funny stories fill your head
And you would but amuse,
Why keep them laughing by all means,
But not about the Greeks.

Fill up the page with anecdotes,
Tell anything that's new
But let no story that you tell
Poke fun at any Syrian.

You'll only tire your massive brain.
Your time you'll surely lose,
If you submit to Editors
Stories on the French.

I'm greatly hampered in my work,
My stuff they all refuse,
Because the stories that I tell
Are often on the Swiss.

I should be paid for what I write,
My lawyer says to sue,
And that is what so puzzles me
For he, too, is a Belgian.
—New York Herald, July 3,1921.

LATER BULLETIN—Word comes from Amsterdam that Prof. Einstein did not say it. He is still dazed by the good will of America, still has the glory of America in his eyes, and so on. The difference is that the first story came under the names of responsible correspondents and through the channels of responsible newspapers; while the second story comes orphaned— probably from the Jewish Telegraph Agency, which is the associated press of international Jewry. The agency has not been functioning very much of late, the principal reason being that it cannot send long and harrowing dispatches about 'pogroms' and be believed any more, because there are too many neutral observers in the 'pogrom zone.' There are no pogroms [*see:* "Pogroms in Poland", *The New York Times*, (23 May 1919), p. 10; where the report claims that Germans may have fabricated myths, and spread rumors of jewish pogroms in order

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to vilify their enemies.—**CJB**], but there is this: There is the sale for money of goods bought by the charity of the American people, mostly the American church people. The agency, however, doesn't deal in facts of that kind.

It is rather singular that none of the tribe's dailies doubted the first Einstein report. They knew how delightfully and characteristically racial it was, how perfectly natural. They took it for granted.

However, the Einstein matter is a mere speck on the racing river of events yet it shows something of the tendency of the river. No one has a license to feel badly over it, except the scientific publications that didn't have the intestinal integrity to challenge the man in the name of science; the universities that did not dare keep him off their list of honors; the society people who fêted the rather mangy lion; and the plain and more honest members of the tribe who thought Einstein might generously reflect a little glory on them. He hasn't."

Einstein apparently did not respond directly to many of the genuinely race-based attacks made against him, such as those above, which were made in no uncertain terms. He preferred to mischaracterize some of the scientific objections to his theories, and the legitimate concerns raised about his plagiarism, as if they were "anti-Semitism" *per se*. He thought he could place himself above criticism by changing the subject and raising a straw man to knock down.

When Einstein arrived at America's shores, *The New York Times* emphasized the fact that theory of relativity was widely criticized,

> "The man was Dr. Albert Einstein, propounder of the much-debated theory of relativity that has given the world a new conception of space, and time and the size of the universe."[238]

Before Einstein stepped off the ship, he lied and "played the race card" in order to smear anyone who would dare to criticize him in America,

> "Professor Einstein was reluctant to talk about relativity, but when he did speak he said most of the opposition to his theories was the result of strong anti-Semitic feeling."[239]

The article continued,

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> "He was asked about those who oppose his theory, and said: 'No man of culture or knowledge has any animosity toward my theories. Even the physicists opposed to the theory are animated by political motives.'
>
> When asked what he meant, he said he referred to anti-Semitic feeling. He would not elaborate on this subject, but said the attacks in Berlin were entirely anti-Semitic."[240]

Among those highly knowledgeable and cultured physicists and philosophers who actively opposed relativity theory, as it was expressed by Einstein, many of whom were jewish—who, according to Einstein's assertions, must have been uncultured, ignorant anti-Semites—we find Hendrik Antoon Lorentz, Max Abraham, Alfred North Whitehead, Ernst Mach, Albert Abraham Michelson, Friedrich Adler, Henri Bergson, Oskar Kraus, Melchior Palágyi, [etc. etc. etc.]. Clearly, Einstein lied about a very serious matter, and, what is worse, Einstein was himself a racist instigator and a political agitator; and, therefore, a hypocrite and a deliberate inciter of racial discord.

Einstein and his friends' (especially Max von Laue's) wanton and reckless charges of anti-Semitism only served to intensify and provoke it, as evinced above, which was their goal. Einstein expressed the belief commonly held by racist Jews, that anti-Semitism was a positive thing because it kept Jews segregated from Gentiles.

Einstein argued that Jews should not mix with Gentiles, due to "racial" differences. However, Einstein and Max von Laue's tactic of mischaracterizing legitimate arguments about science and priorities issues as if "anti-Semitism" only inspired anti-jewish sentiment—much to their delight.

Einstein was obviously scarred by childhood traumas.[241] Being a coward by nature, he hid behind reckless defamations in order to avoid legitimate criticism. When he did attempt to debate at Bad Nauheim, he made an ass of himself and ran away.

Hubert Goenner observed,

> "Nevertheless, Kleinert (1979, 501-6) and Elton (1986, 95) documented that [*Albert Einstein*] *was first* in referring to anti-Semitism in public, well before any of his adversaries in the campaign against him [*Footnote:* Einstein soon regretted his statement.]"[242]

Einstein's accusation that no one but an anti-Semite would disagree

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with him was a smear against dissent heard round the world—obviously meant to stifle the debate. It was an open threat to anyone who would challenge him on the facts—anyone who dared to tell the truth and expose him.

These smears were accompanied by alarmist (and shifting) misrepresentations of the audience's actions, and the proceedings, at the Berlin Philharmonic when Paul Weyland and Ernst Gehrcke lectured against the theory of relativity. This had a chilling effect on the debate over the facts, with some fearing to challenge Einstein, knowing full well that they would be accused of "anti-Semitism" in the international press no matter what they actually did, said or thought. Einstein's tactics served to provoke and intensify extant anti-jewish feelings and to numb the ears of the world when the NSDAP rose to power.

As was his habit, Einstein used alarmist tactics and sought to alienate anyone, including Jews, who dared to disagree with him. Many German Jews felt a deep love for, and loyalty to, their present nationality, and wanted nothing of what they thought of as Einstein's archaic zionist bigotry.[243] Einstein was a simplistic person and he sought to narrowly define people of diverse backgrounds and beliefs,[244] and he sought to intimidate everyone into following his course, by degrading Jews who sought to assimilate and intimating that they were somehow traitors to a religious cause—a religious cause which he, himself, truly found ridiculous. Einstein stated,

> "I am neither a German citizen, nor is there in me anything that can be described as 'Jewish faith.' But I am happy to belong to the Jewish people, even though I don't regard them as the Chosen People. Why don't we just let the Goy keep his anti-Semitism, while we preserve our love for the likes of us?"[245]

Einstein was reciting Theodor Herzl's brand of racist zionism, which Einstein had embraced as a route to personal fame. Theodor Herzl revealed his core beliefs when recalling a conversation he had had with fellow racist zionist Jew Max Nordau:

> "Never before had I been in such perfect tune with Nordau. [***] This has nothing to do with religion. He even said that there was no such thing as a Jewish dogma. But we are of one race. [***] 'The Jews,' he says, 'will be compelled by anti-Semitism to destroy among all peoples the idea of a fatherland.' Or, I secretly thought to myself, to create a fatherland of their

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own."[246]

Jews have always scapegoated their victims. Messianic Jewish religious mythology teaches Jews to commit genocide against all other peoples. Jews are taught to ruin the religions, cultures, nations and lives of the rest of humanity. They often hide their evil acts by scapegoating their victims and blaming them for the atrocities Jews have committed and are committing today.

Trotskyite Jews calling themselves "neoconservatives" instigated the Middle Eastern wars so as to send the Middle East into choas, and destroy America and Western Civilization in the process by means of these never ending and self consuming wars. The Jews waged war on both Islam and Western Civilization by pitting them against one another. But the Jews scapegoat George Bush and Tony Blair, their puppet leaders, for their jewish wars.

Also in modern times, organized Jewry have scapegoated the Czar of Russia for the crimes against the Russian People Jews have deliberately committed. In this way, criminal Jews were able to drive a wedge between the Russian People and the government which was desperately trying to protect the Russian People from organized Jewry which sought to destroy them. Racist Jews organized strikes and carried out pogroms against Jews, and then Jews defamed the Czar in the international press by falsely blaming him for the misery Jews were deliberately causing other Jews and Gentiles. Jews promoted war between the Japanese and the Russians, and financed the Japanese while blocking Russia's access to funds.[247] Jews heavily financed violent and destructive revolutionaries to create discontent and unrest among the Russian People. Jews made the Russian People suffer and blamed the Czar for the harm Jews had done. In this way, Jews caused the Russian People to destroy themselves and their government and hand over all their independence and power to organized Jewry. Jews were then able to carry out their ancient plans as they mass murdered tens of millions of Slavic Christians.

Zionist Jews then placed Adolf Hitler into power to further the spread of communism and to drive reluctant Jews to Palestine against their will. Jews then blamed German Gentiles for the harm to Jews and other Europeans, which these same Jews had deliberately caused.

Zionist Jews placed George Bush into power in America. Jews had their agent George Bush bring America into perpetual war and perpetual debt. These same Jews now blame Bush and Gentile government in the United States for the harm Jews are deliberately causing Americans and

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the non-jewish peoples of the Middle East. Jews even blame the United States for Israel's unprovoked aggression and genocide against Lebanon. In this way, Jews not only unburden themselves from their guilt, they discredit Gentile governments and bring Gentile governments into unnecessary war with each other, all of which furthers the ambitions of ancient Jewish Messianic goals and makes Gentiles distrustful of their leadership and thereby renders them self destructive.

Jews have also scapegoated Syrians, Hezbullah and the Palestinian People for the barbaric jewish genocide of the Palestinian, Syrian and Lebanese Peoples. Israelis followed the same model to create a pretext for the Jewish mass murder of helpless Arabs. Israelis sent Jewish soldiers into foreign territory and then pretended that the capture of these soldiers constituted a *casus belli* for the genocidal wars Jews have been planning for 2,500 as found in the Old Testament book of *Ezekiel*. Jews overrated the strength of Hezbullah, so as to provide a pretext for the complete destruction of Lebanon, which Jews had planned in *Ezekiel* Chapters 27 and 28. Jews offered false hope that their unprovoked aggression would soon end, then dashed those hopes by intensifying their murder of helpless Lebanese children and babies and poured the blood of their victims back onto their victims by scapegoating them for jewish atrocities.

Scapegoating is but one form of deceit which is deeply ingrained in the judaic psyche. Another ancient Jewish deceit is the use of crypto-Jews to undermine Gentile societies and religions. Christian Zionists, often led by crypto-Jews, are desperate to commit genocide against at least two billion human beings, in the false and utterly selfish hopes that by mass murdering these innocents Christian Zionist mass murderers will provoke Jesus to "rapture" the Christian Zionists mass murderers into heaven.

Crypto-Jews created these false beliefs (and others like them) and sponsor them today in an effort to trick Gentiles into killing one another off. Ancient Jews taught this behavior in the Hebrew Bible in the book of *Esther*. Jews celebrate the genocide of Gentiles, and the deceit of the crypto-Jew, once every year in the jewish festival of Purim. It is the Jews' favorite holiday.

The Jews have known for a very long time that Christians would oppose a jewish takeover of Palestine as the prophesied manifestation of the Anti-Christ. For 2,500 years, the Jews have been planning a war of extermination against the world, in which they will attack and exterminate "Gog and Magog".

Crypto-Jews Francisco Ribera and Emmanuel Lacunza, and an agent

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of the Jews, John Nelson Darby, crafted the mythology of the "rapture" in order to control Christians. The Jews exploit this mythology in order to dupe Christians into helping the Jews steal Palestine from the indigenous population, on the sophistical basis that this artificial and calculated human act would hasten the divine arrival of the second coming of Christ. Classical Christian theology held that the Christians are supposed to oppose any jewish takeover of Palestine, and instead use Rome, Jerusalem and Constantinople as the seats of power of the Christian faith.

The Jews also created the mythology of the rapture, so that Christians would be passive, or aggressively help the Jews, during the planned jewish attack on "Gog and Magog". The Jews taught the Christians to believe that they would be spared any misery if only the Christians would help the Jews to provoke a conflict which would destroy the Earth. Whereas Christ taught Christians that peacemakers are blessed, the Jews taught Christians to become warmongers in hopes that world war would hasten the end of the World and the second coming of Christ.

The worst danger of the rapture mythology is that it eliminates any fears or doubts Christians would naturally otherwise have that they too will suffer from the effects of the nuclear war the Jews have tricked them into demanding. The rapture mythology creates the extremely dangerous illusion that Christians are immune to nuclear war.

Knowing that Christians tend to be selfish (Christians selfishly celebrate the murder of Christ because they believe that it brought them redemption and eternal life, and morbidly worship the cross as a symbol of another's suffering as if a sacrifice for their salvation and forgiveness of their sins—how many Christians would suffer on the cross to spare Christ his suffering? None that I have asked!) the Jews taught the Christians to selfishly provoke the mass murder of the human race, so that Christians could wait out the horrors by being raptured, and then live with Jesus in a new world under new heavens.

The Jews deceived the Christians into becoming genocidal warmakers and worldwreckers, to bring pain, misery and death to their fellow man and to the human race as a whole, in hopes that they themselves would be spared the misery they had deliberately created and would thereby get to meet Jesus. *Revelations* 21:1-4,

> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
> 2 And I John saw the holy city, new Jerusalem, coming down

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> from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Through the intense power of jewish advertising and jewish subversion, the Jews have managed to win tens of millions of Christian converts to their jewish plan to exterminate humanity in our lifetimes, which they would have become our extermination-times. As Hayim Nahman Bialik stated on 11 May 1933, Christianity is itself an ongoing jewish subversion of the Gentiles,

> "The argument is that Judaism, by penetrating among the Gentiles (in its Christian guise or otherwise), has gradually undermined the remnants of paganism. Such penetration has not been without deliberate Jewish conniving in the shape of assistance bestowed in a thousand ways, devices and disguises. It has been effected in great measure by crypto-Jews (secret Jews), who have permeated Christianity and spoken through the mouth of Christianity. By these devices, through Jewish will and through the power of their Jewish blood (I, too, like Hitler, believe in blood and the power of blood); and owing to an instinct for 'requital,' they have gradually induced Christianity to shed what was left in it of pagan elements; and it is they who, in principle (even though they are called by great Gentile names), are the creators of the Renaissance, of Liberalism, of Democracy, or Socialism, and of Communism. All this achievement [***] has come about chiefly through unknown and anonymous Jews, Jews in secret, either crypto-Jews who mingled among the Gentiles and nurtured great thinkers from among them; or, through the influence of Jews, who, in the great crises of liberty and freedom, have stood behind the scenes; or through Jewish teachers who headed the Protestant movements."[248]

Benjamin Disraeli, who was to become Britain's Prime Minister, wrote in 1852,

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"Nor is it indeed historically true that the small section of the Jewish race which dwelt in Palestine rejected Christ. The reverse is the truth. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown for ever to the northern and western races. The first preachers of the gospel were Jews, and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For nearly a century no one believed in the good tidings except Jews. They nursed the sacred flame of which they were the consecrated and hereditary depositories. And when the time was right to diffuse the truth among the ethnicks, it was not a senator of Rome or a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. And that greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Cæsars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.

[***]

They may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or in the Christian form, the natural equality of man and the abrogation of property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe! And all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure.

When the secret societies, in February 1848, surprised Europe, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that had it not been for the Jews, who of late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments the uncalled for outbreak would not have ravaged Europe. But the

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fiery energy and the teeming resources of the children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throws his eye over the provisional governments of Germany, and Italy, and even of France, formed at that period, he will recognise everywhere the Jewish element. Even the insurrection, and defence, and administration of Venice, which, from the resource of statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew—Manini, who by the bye is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai, 'a converted Jew', as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts—not Manini.

[***]

Is it therefore wonderful, that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion? As however the converted races become more humane in their behaviour to the Jews, and the latter have opportunity fully to comprehend and deeply to ponder over true Christianity, it is difficult to suppose that the result will not be very different. Whether presented by a Roman or Anglo-Catholic, or Geneveve, divine, by pope, bishop, or presbyter, there is nothing one would suppose very repugnant to the feelings of a Jew when he learns that the redemption of the human race has been effected by the mediatorial agency of a child of Israel; if the ineffable mystery of the Incarnation be developed to him, he will remember that the blood of Jacob is a chosen and peculiar blood, and if so transcendent a consummation is to occur he will scarcely deny that only one race could be deemed worthy of accomplishing it. There may be points of doctrine on which the northern and western races may perhaps never agree. The Jew, like them, may follow that path in those respects which reason and feeling alike dictate; but nevertheless it can hardly be maintained that there is anything revolting to a Jew to learn that a Jewess is the queen of heaven, or that the flower of the Jewish race are even now sitting on the right hand of the Lord God of Sabaoth.

Perhaps too in this enlightened age as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince

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> who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither while the whole of the new world is devoted to the Semitic principle and its most glorious offspring the Jewish faith, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Sion and solace in the parables of Galilee.
>
> These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews still persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"[249]

The ancient Judeans prevailed in one sense against the Romans. After the fall of Jerusalem, jewish proselytes made Rome the new capital of the jewish religion, where Roman gods were spat upon, where a Jewish son was worshiped as the one true god, and where a jewish woman, whom the Jews claimed was a prostitute, was worshiped as the mother of this god.

The *Encyclopaedia Judaica* writes in its article "Messianic Movements":

> "One trend of Jewish messianism which left the national fold was destined 'to conquer the conquerers'—by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements."[250]

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Having created both the Jesuits and the Protestant movements, the Jews have subverted the power of the Roman Catholic Church, and pitted Christians against themselves, provoking Gentiles to kill each other and insult and degrade each other in their jewish churches where they bow down to a jewish idol.

Crypto-Jews, zionist Jews, and Israel first traitors have infiltrated the mass media and governments of all the world. They are deliberately attempting to orchestrate a nuclear World War III in the hopes that it will kill off the Gentiles and leave only "righteous Jews" alive in the "end times". The people of the world must take action to save themselves from the mass extinction of humanity racist Jews have been planning for 2,500 years, and which they believe they must carry out now that they have created the jewish kingdom in Palestine. We cannot depend upon government, churches, schools or media to help. They have all been corrupted by genocidal jewish influence for two thousand years.

The use of Christian churches to undermine Christian interests and take Christian lives is part of a broader plan to fulfill Judaic prophecy by political action meant to discredit Gentile governments and religions and promote the myth that judaism and Jews are forever and always innocent and highly moral. We see it today in the widespread attacks on Islam and Muslim nations, which are fomented by racist and highly unethical Jews.

Just as zionist Jews subverted German society with crypto-Jewish leaders who rose to power on a platform of anti-Semitism, zionist Jews are subverting Muslim nations with crypto-Jewish leaders and Jewish agents who rise to power on an anti-zionist platform. Jews covertly commit acts of terrorism against other Jews, which they blame on non-Jews, in order to create a climate of antagonism and distrust, where Jewish racists can spuriously claim the moral high ground and utter their hateful and false defamations against other peoples with impunity and apparent justification.

The rabid nationalism Herzl and Einstein embraced, and the anti-Semitism they believed benefitted the Jews by uniting and segregating them, began to become very dangerous in the 1920's—much to the delight of the zionists. Einstein's hypocrisy, his anti-Nationalism for Gentiles versus his zionism nationalism for Jews, remained yet to be resolved in the minds of the naïve. For those who grasped the import of judaic messianic myth, Einstein was consistently obedient to the most ancient racist and genocidal Jewish prophets.

In 1938, Einstein stated in his essay "Our Debt to Zionism",

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> "Rarely since the conquest of Jerusalem by Titus has the Jewish community experienced a period of greater oppression than prevails at the present time. [***] Yet we shall survive this period too, no matter how much sorrow, no matter how heavy a loss in life it may bring. A community like ours, which is a community purely by reason of tradition, can only be strengthened by pressure from without."[251]

Einstein continues in his essay in an effort to justify the illogical and immoral conflicts in his political philosophy, but without success. Einstein also reveals that his early assertions of the racial purity of Jews were nonsense employed for political effect—the political effect of deliberately bringing the National Socialists into power in order to herd up the Jews of Europe and chase them into Palestine—the political effect of discrediting Gentile nationalism, while justifying Jewish nationalism. Zionist are today using the same tactics to discredit Islamic nationalism and promote Jewish nationalism. They delight in the fact that they are killing off large numbers of innocent Gentiles in the process.

Einstein and the zionists were carrying on a long tradition of European and Judaic ethnocentrism and racism spanning the middle ages and reaching far back into antiquity down to at least 500 BC. The hatred was directed in both directions—much to the delight of racist Jews, and always due to the Jews hatred and exploitation of Gentiles.

In Einstein's day, Jews and Gentiles were finally becoming integrated. Racist Einstein and his zionist friends artificially created a rise in anti-Semitism and demanded segregation fearing that the Jewish race would assimilate itself out of existence. Einstein thought that anti-Semitic attacks and segregation were the best means to preserve the "Jewish race" from the "fatal assimilation" brought on by better relations between Jews and non-Jews.

3.6 Cabalistic Jews Calling Themselves Christians Condition the British to Assist in Their Own Demise—Rothschild Makes an Open Bid to Become the Messiah

It is interesting to note that the Damascus Affair of 1840, which united Jews around the world, happened shortly after a broad-based and well-publicized zionist movement got underway in England in the 1830's. Both this movement to "restore Jews to Palestine" and the Damascus Affair received a great deal of press coverage in England.

In an article entitled "The Jews", *The Knickerbocker; or New York*

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Monthly Magazine, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

> "Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered that the young man had gone to the Jews' quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.
>
> Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Père Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Père Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.
>
> The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek

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Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea."

Sandwiched between the memorandum to the Protestant monarchs of Europe and the leader of the United States on the "Restoration of the Jews" to Palestine, which was published together with attendant correspondence,[252] and a story about the murder of Father Thomas which "occupies in a marked manner the whole journalism of Europe", were the following two Letters to the Editor of *The London Times* published on 26 August 1840 on page 6 (note the expression of tensions which led to WW I and WW II),

"TO THE EDITOR OF THE TIMES.

Sir,—Every right-minded person must feel gratified at the general expression of interest in the Jewish nation which has been elicited by the recent sufferings of their brethren at Damascus. It is to be hoped that the public feeling will not be allowed to evaporate in the mere expression of sympathy, but that some effectual measures may be adopted to prevent a recurrence of these atrocities, not merely in our own times, but in generations yet to come. We must not forget, when giving utterance to our indignation at the late transactions in the east, that but a few centuries have passed since our own country was the scene of similar enormities on a far larger scale. What reader of English history does not recall with shame and sorrow the wholesale tortures, executions, and massacres of the Jews who had sought shelter here, or who can estimate the amount of property seized and confiscated, or the number of hearts wrung by the endless repetition of cruelty and injustice? If in England they have till lately been thus treated, how can they look for more security elsewhere? Instead of wondering that they should become sordid and debased, the only cause for surprise is that any should rise to intelligence and respectability. Subject to the caprice and cruelty of any nation among whom they may dwell, fleeing from the persecutions of one only to meet with like treatment from another, having no city of refuge where they can be in safeguard, no single spot to call their own, they are in a more pitiable condition than the Indian of the forest, or the Arab of the desert.

'The wild bird hath her nest, the fox his cave,
'Mankind their country, Israel but the grave.'

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Is this state of things always to continue? They think not. Though many hundreds of years of hope deferred might have been enough to quench the anticipations of the most sanguine, they still hope on, and turn with constant and earnest longing to the land of their forefathers. Their little children are taught to expect that they shall one day see Jerusalem. They purchase no landed property, and hold themselves in readiness at a few hours' notice to revisit what they and we tacitly agree to call 'their own land.' It is theirs by a right which no other nation can boast, for God gave it to them, and though dispossessed of it for so many ages, it is still but partially peopled, and held with a loose hand and a disputed title by a hostile power, as if in readiness for their return.

There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to procure the restoration of Judea to its rightful claimants. About a year since, I heard it said by a German Jew, that a proposal had some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, 'Judea is our own; we will not buy it, we wait till God shall restore it to us.' The desirableness as well as the possibility of such a step seems daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000*l*. of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an undertaking as the extinction of slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs.

Hoping that some master mind may be led to take up this subject in all its bearings, and to form some tangible plan for its

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accomplishment, and that some Wilberforce may be raised up to plead for it by all the powerful and heart-stirring arguments of which it is capable,

I am, Sir, your obedient servant,

AN ENGLISH CHRISTIAN.

TO THE EDITOR OF THE TIMES.

Sir,—The extraordinary crisis of Oriental politics has stimulated an almost universal interest and investigation, and the fate of the Jews seems to be deeply involved with the settlement of the Syrian dilemma now agitating every Court of Christendom.

You have well and wisely recommended that a system of peaceful umpirage and arbitration should be adopted as the proper *role* of Britain, France, Austria, Prussia, and Russia, and you have exposed the extreme absurdity which these Powers would commit if in their zeal for accommodating the quarrels of the Ottomans they should stir up bloody wars among themselves.

The peace of Europe and the just balance of its powers being therefore assumed as the grand desideratum, as the consummation most devoutly to be wished, I peruse with particular interest a brief article in your journal of this day relative to the restriction of the Jews in Jerusalem, because I imagine that this event has become practicable through an unprecedented concatenation of circumstances, and that moreover it has become especially desirable, as the exact expedient to which it is the interest of all the belligerent parties to consent.

The actual feasability of the return of the Jews is no longer a paradox; the time gives it proof. That theory of the restoration of the Jewish kingdom, which a few years ago was laughed at as the phantasy of insane enthusiasm, is now calculated on as a most practical achievement of diplomacy.

Let us view the question more nearly. It is granted that the Jews were the ancient proprietors of Syria; that Syria was the proper heart and centre of their kingdom. It is granted that they have a strong conviction that Providence will restore them to this Syrian supremacy. It is granted that they have entertained for ages a hearty desire to return thither, and are willing to make great sacrifices of a pecuniary kind to the different parties interested, provided they can be put in peaceful and secure possession.

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It is likewise notorious, that since the Jews have been thrust out of Syria, that land has been a mere arena of strife to neighbouring Powers, all conscious that they had no legitimate right there, and all jealous of each other's intrusion.

Such having been the case, why, it may be asked, have not the Jews long ago endeavoured to regain possession of Syria by commercial arrangements? In reply it may be said, that though they have evidently wished to do so, and have made overtures of the kind, hitherto circumstances have mainly opposed their desires. For instance, they could not expect to purchase a secure possession of Syria from Turkey, while that empire, in the pride of insolent despotism, could have suddenly revoked its stipulations, and have seized on Jewish treasuries, none venturing to call it to account. Nor could the Jews have ventured to purchase Syria while the right to that country was vehemently disputed between Turkey and Egypt, without any powerful arbitrators to arrange the right at issue, and lend sanction and binding authority to diplomatic documents.

Now, however, these obstacles and hindrances are in a great measure removed; all the strongest Powers in Europe have come forward as arbitrators and umpires to arrange the settlement of Syria.

Under such potent arbitrators, pledged to the performance of any conditions finally agreed on, I have reason to believe that the Jews would readily enter into such financial arrangements as would secure them the absolute possession of Jerusalem and Syria.

If such an arrangement were formed, one great cause of dissension between France and England would be at once removed; for both the Porte and Egypt are decidedly in want of money, and will gladly sell their respective rights in the Syrian territory. They themselves begin to see the folly of enacting the part of the dog in the manger; they will drop the apple of discord if they can get fair compensation for their trouble.

I know no reason, under such powerful umpires, why the Hebrews should not restore an independent monarchy in Syria, as well as the Egyptians in Egypt, or the Grecians in Greece.

As a practical expedient of politics, I believe it will be easier to secure the peace of Europe and Asia by this effort to restore the Jews, than by any allotment of Syrian territories to the Turks or Egyptians, which will be sure to occasion fresh jealousies and

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discords.

In offering these remarks, I have viewed the question merely as a lawyer and a politician, and proposed the restoration of the Jews as a sort of *tertium quid*, calculated to win the votes of several of the parties at issue. But, Sir, there is a higher point of view from which many of the readers of *The Times* may wish to regard this topic of investigation. Whichever way the restoration of the Jews may finally be brought about, there is no doubt that it is a subject frequently illustrated by Biblical prophecies.

I will, therefore, if I may do so without the vain and presumptuous curiosity which some of the neologists have manifested, endeavour to detail the opinion of the church on this subject in the words of some of her most respectable writers.

It is generally supposed by Newton, Hales, Faber, and others, that the great prophetical period of 1,260 years is not very far from its termination. If they are right in this supposition, the period of the restoration of the Jews cannot be very remote.

These two contingencies are evidently connected by the prophet Daniel, who distinctly states that at the time of the end of this period there shall be great contests among the Eastern nations in Syria. And at that time (continues Daniel) shall Michael stand up, even the great Prince who standeth up for the children of the Jews, and there shall be a time of trouble such as never was since there was a nation, and at that time the Jews shall be delivered. (Daniel xii.)

Whatever this mysterious passage may imply, all the most learned expositors agree that it refers to the same crisis indicated by the author of the Apocalypse (Chapter xvi., verses 12, 16.) Most of these expositors seem to think that by the phrase ‘drying up the great river Euphrates, that the way of the Kings of the East might be prepared,’ we are to understand the diminution of the Turkish empire, that the Jews may regain their long lost kingdom of Syria.

I will not detain you by quoting a host of learned authorities in confirmation of this interpretation; but it may be important to hint, that the moral and intellectual position of the Jews in the present day, as well as their commercial connexions, has enabled them to assume a political sphere of activity at once lofty and extensive.

As to religion, they have of late years realized many of the predictions of Mendelssohn and D’Israeli. They have thrown off

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the absurd bigotry which once rendered them contemptible, and begin to give the New Testament and the writings of Christian divines that attention to which they are every way entitled among truth-searching and philosophic men. Though, perhaps, fewer positive conversions to Christianity have taken place than were expected by the clergy, still the Hebrew intellect has made within a few years past a wonderful approximation to that temper of impartial inquiry in which such books as *Grotius de Veritate* produce an indeliable impression.

I believe that the cause of the restoration of the Jews is one essentially generous and noble, and that all individuals and nations that assist this world-renounced people to recover the empire of their ancestors will be rewarded by Heaven's blessing. [It was and is commonplace for zionists to appeal to the superstitions of Christians and others with the myth that Jews have supernatural connections which will bless those who help Jews and punish those who do not. The real forces at work are generally control over public opinion through media, planted rumor and gossip; sophisticated intelligence networks; and the might of higher education and investment capital, or lack thereof, which can raise a nation above others, or destroy it. Whoever controls news outlets and financial institutions is the first to learn of events and investments, and to profit from them, or prevent them.—CJB] Everything that is patriotic and philanthropic should urge Great Britain forward as the agent of prophetic revelations so full of auspicious consequence.

I dare not allow my mind to run into the enthusiasm on this subject which I find predominant among religious authors. I will, therefore, conclude with one quotation from *Hale's Analysis of Chronology*:—

'The situation of the new Jerusalem,' says this profound mathematician, 'as the centre of Christ's millennary kingdom in the Holy Land, considered in a geographical point of view, is well described by Mr. King in a note to his *Hymns to the Supreme Being*. How capable Syria is of a more universal intercourse than any other country with all parts of the world is most remarkable, and deserves to be well considered, when we read the numerous prophecies which speak of its future grandeur, when its people shall at length be gathered from all nations among whom they have wandered, and Sion shall be the joy of the whole earth.'

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Your very obedient servant,

Aug. 17. F. B."

The British later issued the Balfour Declaration directly to a Rothschild. Their reward for helping the Jews to take Palestine was two world wars, the Middle Eastern wars, jewish terrorism that took British lives, and Great Britian's entrance into the EU, whereby the Jews flooded England with third worlders in an effort to genocide the Anglo-Saxon race, just as Disraeli himself predicted.

The "Memorandum" to take Palestine for the Jews was advertised in *The London Times* on 9 March 1840, on page 3,

> "RESTORATION OF THE JEWS.—A memorandum has been addressed to the Protestant monarchs of Europe on the subject of the restoration of the Jewish people to the land of Palestine. The document in question, dictated by the peculiar conjuncture of affairs in the East, and the other striking 'signs of the times,' reverts to the original covenant which secures that land to the descendants of Abraham, and urges upon the consideration of the powers addressed what may be the possible line of duty on the part of Protestant Christendom to the Jewish people in the present controversy in the East. The memorandum and correspondence which has passed upon the subject have been published."

The "Memorandum to the Protestant Powers of the North of Europe and America" was published in *Memorials Concerning God's Ancient People of Israel*. It was later republished together with attendant correspondence in *The London Times* on 26 August 1840, on pages 5-6. It is an attempt to persuade Protestant leaders to bring to fruition Biblical apocalyptic prophecy by forcing it to "come true" through less than divine willful human intervention. This sacrilege of human intervention to supplant the divine will was a tradition for the Christians which dates from the *Gospels*. For example, *Matthew* 21:1-11 states, referring to *Zachariah* 9:9,

> "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me, And if any *man* say ought

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> unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down the branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Rothschild, exactly like Jesus, viewed himself as the messiah, but could not convince the masses of Jews of the alleged fact. He could buy Palestine, but could not buy enough Jews to populate it. The Jews preferred to exploit the Gentiles of Europe and America, rather than eke out a living in the deserts of Palestine.

Rothschild could even buy the support of the governments of Europe, but there was only one means to persuade Jews to move to the desert—by terrorizing European assimilatory Jews *viz*. the National Socialists. Both the Old Testament (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-20. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7) and the Babylonian Talmud, *Tractate Kethuboth*, folio 111*a*, make it clear that the Jews must not hasten the coming of the messiah and must wait for the messiah to establish a Jewish state, before emigrating to Palestine in large numbers. Israel Shahak and Norton Mezvinsky wrote in their book *Jewish Fundamentalism in Israel*,

> "The Haredi objection to Zionism is based upon the contradiction between classical Judaism, of which the Haredim are the continuators, and Zionism. Numerous Zionist historians have unfortunately obfuscated the issues here. Some detailed explanation is therefore necessary. In a famous talmudic passage in *Tractate Ketubot*, page 111, which is echoed in other parts of the Talmud, God is said to have imposed three oaths on the Jews. Two of these oaths that clearly contradict Zionist tenets are: 1) Jews should not rebel against non-Jews, and 2) as a group

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should not massively emigrate to Palestine before the coming of the Messiah. (The third oath, not discussed here, enjoins the Jews not to pray too strongly for the coming of the Messiah, so as not to bring him before his appointed time.) During the course of post-talmudic Jewish history, rabbis extensively discussed the three oaths. Of major concern in this discussion was the question of whether or not specific Jewish emigration to Palestine was part of the forbidden massive emigration. During the past 1,500 years, the great majority of traditional Judaism's most important rabbis interpreted the three oaths and the continued existence of the Jews in exile as religious obligations intended to expiate the Jewish sins that caused God to exile them."[253]

This posed no obstacle to Shabbatai Zevi and the dynasty which proceeds from him to take Palestine, because they assert that they are the messiahs and have the divine right to take Palestine from the indigenous people. They started the political zionist movement to shroud their religious desires behind a veil of supposed political necessity, which they invented.

Christians believe that the Jews had broken their covenant with the jewish god, and that a new covenant, a New Testament, had been made between God and the Christians, thereby voiding the old covenant, the Old Testament, with the Jews (*Matthew* 12:30; 21:43-45; 23:31-39; 27:25. *John* 5:15-18; 7:1; 7:13; 8:37-40, 44-45; 10:19-38; 19:38; 20:19. *Romans* 9; 11:7-8. *Galatians* 3:16-29. *Philippians* 3:2-3. I *Thessalonians* 2:14-16. I *John* 4:2-3. *Hebrews* 8. *Revelation* 2:9; 3:9). As such, zionism is anathema to Christianity.

The New-Yorker, Volume 9, Number 13, Whole Number 221, (13 June 1840), pp. 196-197; wrote of Rothschild's desires to be king of the Jews, and by the implications of Jewish prophecy, king of the world—and by the implications of Christian and Muslim prophecy, the anti-Christ/ al-Dajjal:

"RESTORATION OF THE JEWS.—On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant in their aggregation, and with reference to the

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character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters brings accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes; that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian Government to be about 64,000 purses (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection. Athenæum."

Though the majority of Jews opposed political zionism from its inception for the very reason that it was an artificial effort to do the jewish god's will in the absence of a messiah, some modern Jewish and Christian zionist groups are planning to artificially create the horrors of the Apocalypse, in order to artificially begin the messianic era—in their twisted dreams—at the instigation of wealthy zionist Jews who have duped them. Jessica Stern writes, referring to Judaism, Christianity and Islam; and citing the Bible at *Zechariah* 14:2-12, *Daniel* 12:1-2, *Revelation* 16:14-16, 20:1-6, and the Koran at *Sura* 14:48 and *Sura* 18:8:

"Millenarian Jews believe that at the End of Days, there will be a time of great troubles. Jerusalem will be taken in battle, but

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> God will smite the enemies of the Jews. The wicked will act wickedly and not understand, while the knowledgeable will grow refined and radiant. The righteous among the dead will rise to eternal life, while others will be left to everlasting abhorrence. All three monotheistic traditions have a conception of an apocalypse, but each believes that its own group will prevail in the catastrophic events of the final days.[14] Some millenarians hope to bring on that very catastrophe, which they see as a necessary stage in the process of redemption. Evangelical Christians and Messianic Jews have developed a cooperative relationship, based on their common belief that rebuilding the Temple will facilitate the process of redemption, even though each believes its own group will ultimately triumph."[254]

The "Memorandum to the Protestant Powers of the North of Europe and America" was soon followed by the memorandum of Lord Ashley (Shaftesbury) to British Foreign Secretary Lord Palmerston, of 25 September 1840, and the memorandum to Palmerston, of 2 March 1841.

Almost a century before the "Memorandum to the Protestant Powers of the North of Europe and America", another English "Christian", David Hartley, published his *Observations on Man* in 1749.[255] Hartley evinces the desire of a (recently reemerging) sect of philo-Semitic Christian zionists for the destruction of Catholicism (in anticipation of the French Revolution and the *Kulturkampf*), the "restoration of the Jews to Palestine"; then Jewish world rule, followed by the utter destruction of human kind, in anticipation of the First and Second (and Third?) World Wars. He tried to persuade his Christian readers to welcome despair, death and destruction in the hopes that it, "may fit us for *the new Heavens*, *and new Earth*." (*Isaiah* 65:16-17; 66:22-24). Hartley asked Christians to accept that this life must be miserable, while promising them a better afterlife—a promise which he knew he would never be asked to honor.

In the Jewish dominated media of today we find many Jews preaching to the public that the end times are coming and that Christians ought to view their own destruction in a positive light, as if it were the divine fulfillment of Jewish and Christian prophecy. Many Christians have been duped by these charlatans, be they psychics, pseudo-Christians preachers, UFO and ghost investigators, etc.

These duped and highly gullible Christians must awaken to fact that the destruction of the world and its nations is occurring as a result of the deliberate intervention of immensely wealthy Jews, and not as the result

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of God's will. These Jewish leaders view the Hebrew Bible as a plan which they are deliberately fulfilling, without their jewish god's help, and in violation of Christian principles and prophecy, unless it be the Christian prophecy of the "anti-Christ" against whom Christians are duty bound to fight, not help.

Christianity, like communism, has always been used by Jews as a trap to destroy Europeans. It promises a Utopia if only the Europeans surrender their power to Church/State authority and surrender their wealth to the Jews. In the meantime, Jews are taught that they need only obey their jewish god's laws, and that they are duty bound to accumulate wealth, most especially gold and jewels. Under such a system, Christians cannot compete, and the Jews have provided them with belief systems meant to destroy them.

Whereas Christians are taught to surrender their struggle for individual survival to fatalism under the promise of a perfect afterlife, Jews are taught that immortality rests in the segregation and survival of their race, and that the individual must struggle for the survival and segregation of the jewish race, and must also encourage all other races to destroy themselves, because they view the mere existence of other races as a threat to the survival of thejJewish race, both because they sense the ever present danger that assimilation will dissolve them, and because they sense that Esau will someday take revenge on Jacob, the Jews, for their deliberate deceit, theft and genocide of non-Jews.

David Hartley was a cabalistic Jew, who wanted to bring ruin upon the Gentiles by deceiving them with Christian mythology into mass murdering themselves for the benefit of the Jews. He was next in a long line of traitors and deceivers, who had come under the influence of wealthy cabalistic jewish mystics, a lineage which can be traced through Sir Isaac Newton to Henry More, and beyond.

The genocidal zionists attempted to justify their inhuman actions and plans as if divine manifestations of the messianic myth of *hevlei Mashiah*, or "the birth pangs of the Messiah".[256] This madness of self-destruction imposed on Christians by jewish zionists and their cabalistic agents—including Henry More, Isaac Newton, Samuel Clarke and David Hartley—has culminated today, after two horrific world wars which they and their progeny planned and brought about—has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth.[257]

These insane dupes of the racist jewish zionists have been taught that

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they will be raptured up into heaven and that God will create a new heaven and a new Earth just for them. The racist jewish zionists use their media control and wealth to promote these pseudo-Christians in America in order to subvert the American political process and to lead America into World War Three with a dim-witted smile on its bellicose face.

David Hartley was influenced by Isaac Newton's student and defender, the quasi-Anglican Arian philosopher (cabalistic Jew) Samuel Clarke. Clarke's Arianism was in fact judaic—he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity.

Clarke compiled a series of Bible quotations concerning the "restoration of the Jews".[258] Hartley apparently copied much from Clarke's *A Demonstration of the Being and Attributes of God And Other Writings*, without any attribution, including Clarke's space-time theory of 1705,[259] which anticipated the special theory of relativity by two-hundred years, and which had its origins in the cabalistic space-time theories of Giordano Bruno,[260] Henry More,[261] John Locke,[262] and Isaac Newton—and the *Kabbala Denudata* which inspired all of these pseudo-Christians to destroy Christian society.[263] These men were cabalists who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics, and who also wrote about the "restoration of the Jews" and the conversion of Jews to Christianity, which they argued would bring about the millennium, the destruction of the old world and the creation of a new world.[264] Again, it is important to stress, that we have as their legacy two world wars and a coming third, as well as the many genocides Jews have perpetrated against both gentiles and Jews to forward their jewish myths of a grand messianic age.

Some Jews were spreading the message that in order for Christianity to succeed, Jews would have to convert to Christianity. This gave them privilege and the power to amend Christianity, so as to make it more palatable to Jews. It also prevented a backlash against Jews, who would emigrate to Palestine, and who would be seen by Christians as the minions of the anti-Christ, were they not to feign Christian conversion, first.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things,

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> "For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a ~~peaceable~~ righteous & flourishing Kingdom at ye day of judgment is this mystery. Did they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of ~~all troubles~~ weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom."[265]

and,

> "'Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass."[266]

Stephen Snobelen wrote of Newton,

> "Newton had a profound interest in things Jewish. His library alone supplies ample evidence of this.[15] Newton owned five of the works of Maimonides,[16] and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth's *Kabbala denudata* (1677-84), which shows extensive signs of dog-earing,[17] along with an edition of the first-century Jewish philosopher Philo.[18] His writings reveal that he used the Talmud, the learning of which he accessed through Maimonides and other sources in his library.[19] Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars.[20] He also owned and used a Hebrew Bible.[21] Much attention is given in Newton's writings to studies of the Jewish Temple and its rituals.[22] His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy.[23]

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> Newton owned a number of works on these subjects as well.[24] A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel's prophecy.[25] This study also bore its fruit. Several scholars have pointed to Newton's appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a 'Judaic monotheist of the school of Maimonides.'[26]"[267]

The first known records of Christianity appeared after the destruction of the Temple and the dispersion of the Jews from Jerusalem. Religious Jews were fanatically concerned that the nation of the Jews be preserved. Christianity itself was probably nothing but a means to convert the Romans to judaism, so that the Romans would then restore the Jews to Palestine and force the Jews back to judaism, which the Jews had largely abandoned. After, or as, the Jews were being restored to judaism, Jews would then restore the Christians to Paganism.

This appears to be the plan of treacherous Paul, who was born a Jew named Saul, and who set down this plan in *Romans* 9-11. The fulfilment of this plan occurred in the Twentieth Century, when communism and National Socialism largely destroyed the religion of European Christians and forced Jews to move to Palestine out of fear. The anti-religious doctrines of communism are well known. The anti-religious doctrines of National Socialism are discussed in Uriel Tal's introduction to J. M. Snoek's *The Grey Book*, Humanities Press, New York, (1970), pp. I-XXVI. Tal writes, *inter alia*,

> "[T]he Nazis appropriated the messianic structure of religion which they exploited to their own ideological and political ends[. . . ,] but which is designed to de-Christianize the German people[.] Anti-Semitism is not only called to combat religion and Christianity; its chief aim is to save the German nation and the whole world from Jewish domination and from the moral depredation of the Jewish race. [***] The general tendency of this movement was directed against Christianity as an ecclesiastical institution, sometimes chiefly against the Catholic Church which was suspected of 'ultramontanist' sympathies for a foreign ecclesiastical power."

After making it appear that he was a neutral arbiter in Chapters 9 and 10, Paul, born Saul, warns Gentiles and apostate Jews of their ultimate

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fate when he writes in Chapter 11 of *Romans*,

> "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them* be, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but

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fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, *are* all things: to whom be glory for ever. Amen."

Paul, born Saul, also warned his fellow Jews in I *Thessalonians* 2:15-16, where Paul stated,

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that

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> they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

We see that "Jesus" is an allegory for judaism, which the Romans had attacked, and which many Jews had abandoned. The legend of Jesus may be based on the historical figure "Judas of Galilee", which means means "Jew of Galilee". The life of Jesus was concurrent with the life of Philo the Jew, who Hellenized judaism—an act which made judaism palatable to Romans; and who obliged the conversion of the temple to the worship of the Roman Emperors after the Jews had exhibited religious intolerance against Rome.

The parallels between the story of Jesus and the history of judaism are many. The sale of judaism by "Judas", which means "Jew" as in *Philo Judæus*, for thirty pieces of silver—the doubting of Thomas and the denial of Peter as Jews became more secular or pagan—the promise of everlasting life to a religion that was dying out[268]—the destruction of the Temple—twelve Apostles of "the Jew" judging the Twelve Tribes of Israel (*Matthew* 19:28. *Luke* 22:28-30)—forgiveness of the whore which had slept with Judah (*Genesis* 38), etc. What better act of vengeance could there have been for Caligula's desecration of the jewish temple and Titus' destruction of it, than to convert Romans to a Romanized and Hellenized branch of judaism, which had the Romans worshiping "the Jew" and joyfully looking forward to their own ultimate destruction?

In 1925, Bialik gave a speech at the inauguration of the "Hebrew University" and arrogantly spoke of the salvation of the pagan and the role Jesus played in conditioning Gentiles to accept the jewish world view, that ultimately led to the Balfour Declaration.[269] The closing book of the Old Testament states (*Malachi* 1:11-14), in the context of the continual ruin of Edom—the continual ruin of the world of the Gentiles:

> "11 For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall* be offered unto my name, and a pure offering: for my name *shall* be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the

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> LORD. 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen."

The stumblingblocks we face even today are many. The judaization of a large sector of humanity in conformity with jewish prophecy, Christianity, Islam and Judaism pose a great danger to our modern existence, with their suicidal hopes and apocalyptic aspirations, which are used to justify inhumanity and war and the selfishness and self-destructiveness of the "elect" Jews (*Isaiah* 65; 66. The Jewish book of *Enoch*). In the Twentieth Century, Marxism, Einsteinism and Freudism became dark dogmas rooted in ancient mythologies, which monopolized discourse, while far more enlightened views were suppressed.

The Christian religion of obedience to the jewish god of genocidal war and destruction has been one of the worst stumblingblocks Europe ("Rome") has faced—as those who fabricated the mythology intended.[270] *Psalm* 69:22, may have inspired some Jews to trap the Romans with Christianity,

> "Let their table become a snare before them: *and that which should have been* for *their* welfare, *let it become* a trap."

The Jews, whose religion taught them to mercilessly destroy other peoples, had long seen religious conversion as a means to trap a people, notably, themselves—a trap which they tried to avoid at all costs, but with which they ensnare the Gentiles. *Deuteronomy* 7:2, 16-18 states:

> "7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: [***] 16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. 17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? 18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;"

The story of Jesus appeared at a time when many Jews believed that their god was punishing the Jews for a long list of transgressions

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including Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (*Sabbath* 56*b*. I *Kings* 11. II *Chronicles* 7:19-23), as well as the transgressions of Aaron's worship of the Golden Calf, and the increase in intermarriage with the "daughter of a strange god" and apostasy (*Malachi* 2:10-12). The ten northern tribes were allegedly sent into captivity for impiety (II *Kings* 17), and the southern tribes, who remained unrepentant, soon followed into their own captivity (II *Kings* 18:13; 24:3-16; 25). Solomon's Temple was destroyed, thus beginning the age of Gentile domination and the yoke on Israel. II *Chronicles* 36:18-21, attributes the destruction of the First Temple, at least in part, to the failure of the Israelites and Judeans to maintain the Shemmitah (*Exodus* 23:10-11. *Leviticus* 25. *Deuteronomy* 15; 23:20; 31:10-13),

> "18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought *to* Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as *she* lay desolate she kept sabbath, to fulfil threescore and ten years."

Solomon was a magician and is said to have built the temple with the assistance of demons and angels. Due to his evil, Solomon lost his kingdom and ruled only his staff at the end of his life (*Sanhedrin* 20*b*). Solomon was beguiled by foreign wives and their foreign gods.

Some Jews believed that their god would not permit the existence of the temple, or send the messiah, until the Jews had atoned for Solomon's sins and for the sins of Israel—some even viewed the holocaust as atonement for the sins of Israel and justify their conclusion by pointing to the existence of Israel—others believe that the zionists instigated the holocaust as an artificial atonement for the sin of worshiping the golden calf, which the talmud asserted caused the Jews eternal suffering (*Sanhedrin* 102*a*).

The very gift of the covenant is tainted by Jacob's sins against Esau.[271] Moses iterated many curses which would befall the Jews if they were disobedient to their god (*Leviticus* 26. *Deuteronomy* 4:24-27;

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28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7). Many Jews view the diaspora, and their supposed eternal suffering, as the jewish god's retribution against them for the Jews' disobedience to their god.

The zionists put Hitler into power in order to bring about an allegedly unprecedented human sacrifice (the Jewish genocide of Christian Slavs under the yoke of Jewish Bolshevism was far worse long before Hitler rose to power, and he attained popularity based on it), which would finally atone for the Jews' sins against their god, through their own treachery to the jewish people.

Dualist, or satanist, Jews see Jacob's treachery against his brother as his greatest strength. They argue that evil deeds are rewarded many times in the Old Testament. The satanic cabalistic cults believe that evil triumphs over good. Jewish dualist cults seek the combined power of both good and evil. These genocidal Jews found divine authority for their actions throughout the Hebrew Bible, which repeatedly calls for the mass murder of assimilatory Jewry.

The Jews have always believed in jewish dualism, which holds that both good and evil come from the jewish god, and therefore it is good to do evil. The Jews base this belief on the Old Testament at *Job* 12 and *Isaiah* 45:7; 59:15-16; interpreting these passages to mean that evil comes from the jewish god and is therefore as good, as good.

The Lurian, Shabbataian and Frankist cabalah preach that the Jews can obtain redemption through sin, even by intentionally doing the opposite of the torah and by making false conversions to Christianity and Islam. The *Babylonian Talmud*, Tractate Sanhedrin, folio 97a, teaches the Jews that the Jews' messiah will arrive if the Jews make the world entirely evil. Moses Mendelssohn taught the Jews to embrace the secular aspects of the Enlightenment as part of the Jews' plan to introduce what was to become Communism to the Goyim.

Secular Jews do not merely preach against religion, but instead replace moral religion with immoral and self-destructive Devil worshiping occult religion in the guise of secularism. The Jews substitute selfishness and egotism for spirituality and self-sacrifice. In America, the blacks have been hardest hit by jewish secular dogma, by jewish occultism.

From the Gnostics, to the Cathars, to Ema Goldman, to the feminists, the Jews have always taught the Goyim to abort their children or to refrain from having children. Often, only the smartest, most compassionate and enlightened Goyim fall victim to this dysgenic jewish subversion of the Gentiles on a genetic level. The Jews thereby murder off the best of the Goyim by luring them into self-destructive

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beliefs and lifestyles. Here again, in America the blacks have been hardest hit by this Jewish subversion, but Whites are increasingly succumbing to jewish inspired and created dysgenics, miscegenation and low birth rates.

Communist subversive, Ayn Rand (born Alisa Zinov'yevna Rosenbaum and sent by the bolsheviks to America to subvert anti-communist movements as part of the bolshevik "Trust") said that selfishness is good. Hers was the devilish Jewish occult doctrine, which has often been phrased by Devil worshipers in the following terms:

"Do as thou wilt. That is the whole of the law."

Ayn Rand plagiarized Dostoevsky's mythical character of the self-centered and ultimately self-destructive *Uebermensch* and made it an ideal for the Goyim to emulate. Rand taught her Goy dupes to become mini Raskolnikovs from *Crime and Punishment* and destroy themselves and their own societies through their egocentricism. She also plagiarized Garet Garrett's novel *The Driver* in her book *Atlas Shrugged*.

In a society which follows Ayn Rand's occult prescriptions, the Jews who work together as a subversive unit will always overtake and destroy the disunited and selfish Goyim. The rich Jews will face no barriers in law to their subversion of the general society, and will be able to steal all the wealth of the nation through usury, unbridled robber baron jewish capitalism, and through monopolies which always arise when the rich are permitted the "freedom" to fleece the poor.

Christians called for Jews to atone for the death of Jesus Christ, and some will not be satisfied unless Israel evaporates beneath a storm of mushroom clouds and rains human ash upon the desert. Jews, especially assimilated Jews, have not only Christian mythology to fear, but judaic mythology, as well. The Jews killed off many of their fellow Jews in the holocaust in the belief that they were fulfilling Old Testament prophecies (*for example: Ezekiel* 5:12. *Zechariah* 13:8-9). Their Jewish campaign is not over and will not end until all assimilated Jews and all Gentiles are dead.

The success of the story of Jesus led the Jews into another dilemma, in that Christians asserted that Jews must convert to Christianity as stated in *Romans* 9-11, though Saul, a. k. a. Paul, was probably only asking Jews to remain Jews at a time when many Jews were becoming secular (*Hebrews* 8). After more than a thousand years of antagonism, something had to give, and some Jews sought to undermine Christianity by converting it back to pure unadulterated judaism, while pretending to

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convert Jews to Christianity. In many waves, over many centuries, swarms of talmudists, cabalists and false messiahs have swept across Europe literally peddling social, spiritual and medical panaceas. Zionist anti-Catholic ministers preached the conversion and "restoration" of the Jews to Palestine and readied their gullible Christian brethren for their own demise.

The Jews had another reason to feign Christian conversion before colonizing Palestine. They knew that the Christians would see the Biblical implications of jewish financiers using their corruptly gotten gains to take Jerusalem from its rightful ancient inhabitants, as the prophesied manifestation of the "anti-Christ". The Jews feared that the Christians would join forces with Islam to crush the anti-Christ jewish king, and with him all the Jews. Racist jewish communist and foundational modern zionist Moses Hess quoted Ernest Laharanne, *La nouvelle question d'Orient: Empires d'Egypte et d'Arabie. Reconstitution de la nationalité juive*, E. Dentu, Paris, (1860):

> "I may, therefore, recommend this work, written, not by a Jew, but by a French patriot, to the attention of our modern Jews, who plume themselves on borrowed French humanitarianism. I will quote here, in translation, a few pages of this work, *The New Eastern Question*, by Ernest Laharanne.[*Footnote:* See note IX at end of book.]
>
> 'In the discussion of these new Eastern complications, we reserved a special place for Palestine, in order to bring to the attention of the world the important question, whether ancient Judæa can once more acquire its former place under the sun.
>
> 'This question is not raised here for the first time. The redemption of Palestine, either by the efforts of international Jewish bankers, or the nobler method, of a general subscription in which all the Jews should participate, has been discussed many times. Why is it that this patriotic project has not as yet been realized? It is certainly not the fault of pious Jews that the plan was frustrated, for their hearts beat fast and their eyes fill with tears at the thought of a return to Jerusalem.[*Footnote:* My friend, Armond L., who traveled for several years through the Danube Principalities, told me that the Jews were moved to tears when he announced to them the end of their suffering, with the words 'The time of the return approaches.' The more fortunate Occidental Jews do not know with what longing the Jewish masses of the East await the final redemption from the two

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thousand year exile. They know not that the patriotic Jew cannot suppress his cry of anguish at the length of the exile, even in the midst of his festive songs, as, for instance, the patriotic poem which is read on Chanukah, closes with the mournful call:

'For salvation is delayed for us and there is no end to the days of evil.'

'They asked me,' continued my friend, 'what are the indications that the end of the exile is approaching?' 'These,' I answered, 'that the Turkish and the papal powers are on the point of collapse.']

'If the project is still unrealized, the cause is easily cognizable. The Jews dare not think of the possibility of possessing again the land of their fathers. Have we not opposed to their wish our Christian veto? Would we not continually molest the legal proprietor when he will have taken possession of his ancestral land, and in the name of piety make him feel that his ancestors forfeited the title to their land on the day of the Crucifixion?

'Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judæa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord—these are the reasons, more potent than the rule of the Turks, that have deterred the Jews from attempting to rebuild the Temple of

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Solomon, their ancient home, and their State."[272]

The Christians believed that the Jews had only one way to save themselves from ultimate annihilation—to convert to Christianity. Christians believe that only a small remnant of the Jews will convert and survive. They plan to slaughter the others.

Even those Gentiles who were willing to help the Jews to take Palestine from the Turks believed that the Jews would be attacked by Christians unless they pretended to convert to Christianity. The Jews also believed that the Muslims would attack them, and many toyed with the idea of massive feigned Christian conversion, so that the Jews in Palestine would have Christendom as an artificial ally against Islam. Hence the countless books that were published by Christians calling for the "restoration of the Jews to Palestine"which also concurrently called for the conversion of the Jews, so as to protect the Jews from the Christians and grant them Christian protection from Islam.

The holocaust had the effect of making the Jews appear impotent and vulnerable—non-threatening. Centuries of Jewish intrigues and propaganda eventually had the effect of weakening Christianity and subverting its beliefs through judaizing them, such that the threat of a negative Christian response to massive Jewish emigration to Palestine has greatly diminished, though the possibility that the Jews will find themselves in a trap of their own making persists.

The shocking images of the victimization of the Jews in the holocaust has been abused by racist Jews to shield themselves from criticism, such that their arrogance makes them an open menace. As has always happened in the past when leading Jews grow insufferably arrogant and hypocritical, it might some day come about that true Christians will feel that they have been betrayed by evil Jewish leadership, and will retaliate against the anti-Christ and the zionists—pseudo-Christian and Jew, who have misled them.

Real Christians may join forces with Islam and crush a foe which has been attacking them from the beginning, and which views the Hebrew Bible as a plan the Jewish racists intend to fulfill through their own deliberate actions. It is possible that the Christians and Muslims will learn from Jewish racists, and adopt Jewish inhumanity and religious intolerance.[273]

Zionist National Socialist propagandist Julius Streicher affirmed at the Nuremberg Trials that the Nuremberg Laws of 1935 were patterned after Jewish Law,

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"Yes, I believe I had a part in it insofar as for years I have written that any further mixture of German blood with Jewish blood must be avoided. I have written such articles again and again; and in my articles I have repeatedly emphasized the fact that the Jews should serve as an example to every race, for they created a racial law for themselves—the law of Moses, which says, 'If you come into a foreign land you shall not take unto yourself foreign women.' And that, Gentlemen, is of tremendous importance in judging the Nuremberg Laws. These laws of the Jews were taken as a model for these laws. When, after centuries, the Jewish lawgiver Ezra discovered that notwithstanding many Jews had married non-Jewish women, these marriages were dissolved. That was the beginning of Jewry which, because it introduced these racial laws, has survived throughout the centuries, while all other races and civilizations have perished."[274]

Dr. Marx asked Julius Streicher,

"Were you of the opinion that the 1935 legislation represented the final solution of the Jewish question by the State?"[275]

Streicher responded that zionism was the final solution of the Jewish question,

"With reservations, yes. I was convinced that if the Party program was carried out, the Jewish question would be solved. The Jews became German citizens in 1848. Their rights as citizens were taken from them by these laws. Sexual intercourse was prohibited. For me, this represented the solution of the Jewish problem in Germany. But I believed that another international solution would still be found, and that some day discussions would take place between the various states with regard to the demands made by Zionism. These demands aimed at a Jewish state."[276]

Very early on, Cyprian stated in his Twelfth Treatise, "Three Books of Testimonies Against the Jews", First Book, Testimony 24, that the Jews had but one option to atone for the death of Christ,

"24. That by this alone the Jews can receive pardon of their

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> sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts.
>
> In Isaiah the Lord says: 'Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgement; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten [*Footnote:* 'Exalbabo.'] them as snow; and although they were as crimson, I will whiten [*Footnote:* 'Inalbabo.'] them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword [Esau] shall consume you; for the mouth of the Lord hath spoken these things. [*Footnote:* Isa. i. 15-20.]"[277]

The zionists who wanted to remain openly practicing Jews had to carefully nurture an antagonism over the course of many centuries in Europe against the Pope, and depict him as if the "anti-Christ", and also against Catholicism as the evil ecumenical Church of the Apocalypse, and against Islam and the Turks as heathens; so that reformed Christians would not see the Jews and judaism as the evil ecumenical Church of the Apocalypse headed by the "anti-Christ" as Christianity had always taught; and so that the English Esau, or some other European force of Gentile slave soldiers for the Jews, would take Palestine from the Turks and give it to the Jews, who could then regulate the trade of the world. The best means to accomplish this feat was to create anti-Catholic "reformations" and "second reformations" creating the Protestant and Puritan Churches, which mirrored the jewish faith, and for the Jews to pretend to convert to these judaized churches and form an alliance with Gentile Christians against Islam, while scapegoating and destroying Catholic Christianity.

Cabalist Giordano Bruno influenced Queen Elizabeth, and a short time later an interest in the *Kabbala Denudata*, edited by Christian Knorr von Rosenroth and Francis Mercury van Helmont, appeared in England.[278] Franciscus Mercurius van Helmont[279] promoted cabalistic reformist dogma in England. Van Helmont taught an ecumenical

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religion which converted Christianity into judaism. The Inquisition accused him of judaizing Europe. He was a good friend of Leibniz.

Van Helmont disseminated his message in England though Anne Conway[280] to Henry More, Robert Boyle, John Locke, Isaac Newton, etc. Van Helmont also published on medicine and chemistry, subjects which would later interest David Hartley. The ecumenical Protestants, Puritans, and Arians like Isaac Newton, Samuel Clarke and David Hartley, converted Christians to judaism under the guise of converting Jews to Christianity.

Frankist Jews converted to Christianity in order to destroy it from within, through crypto-jewish infiltration and subversion. Jews used the institution of Freemasonry as a means to bring about the conversion of Christians to judaism and its prophetic goals. As predicted in Biblical prophecy, they sought to make Jerusalem the capital of the ecumenical church of judaism, which would replace the supposedly "Universal" or "Catholic" Church seated in Rome.

Racist jewish zionist Moses Hess wrote in his treatise published in 1862, *Rome and Jerusalem*,

> "You have certainly heard of Joseph Salvador, the author of the work entitled *History of the Mosaic Institutions and of the Hebrew People*. This same author recently published a work entitled *Paris*, *Rome and Jerusalem*, in which he clearly shows that even among our enlightened brethren, there are dreamers who wish for a rebuilding of the Temple of Jerusalem. But he attaches to this rebuilding conditions that are acceptable neither to pious nor to progressive Christians and Jews. If I understand the author correctly, he expects his New Jerusalem to become the world capital of the fusionists. Salvador, furthermore, seems to cherish the curious idea that the Jews ought first to turn Christians, so that they may be the better able to convert the Christians afterward to Judaism. This work is, in reality, not as new as Salvador thinks; it began eighteen hundred years ago. It seems, however, that the Judaism of which Salvador is thinking is as new as his Christianity.
>
> More reasonable are the attempts of those fusionists who, like my friend Hirsch, of Luxemburg, are utilizing freemasonry as a means to amalgamate all the historical cults into one. The Luxemburg Rabbi, the antipode of his namesake, the Frankfort Rabbi Hirsch, developed the idea of fusion so thoroughly in the excellent lectures which he delivered at the Luxemburg Lodge,

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and later published under the title *Humanity as a Religion*, that, according to him, the matter may be considered closed. All that remains for the rabbis to do is to close up their reform temples and send the school children to the masonic temples. In truth, the logical consequences of reform have long since led those who took the sermons of the reform rabbis seriously, toward making such a step; as you, being a resident of Frankfort, well know. In vain did they afterward ornament their fusionist sermons with Talmudic quotations. It was too late and they had to be satisfied to preach to empty pews.

Jewish rationalists, who have as little reason to remain within the fold of Judaism as have Christian rationalists for clinging to Christianity are, like their Christian friends, very energetic in discovering new grounds for the existence of a religion which, according to them, has no longer any reason to exist. According to them, the dispersion of the Jews was merely a preliminary step to their entering upon their great mission. What great things are the Jews in exile to accomplish in their opinion? First of all, they are to represent 'pure' theism, in contradistinction to Christianity. In the next place, tolerant Judaism is to teach intolerant Christianity the principles of humanitarianism. Furthermore, it is the function of exilic Judaism to take care that morality and life, which in the Christian world are severed from each other, should become one. And lastly, the Jews must also act as industrial and commercial promoters—be the leaven of such activities among the civilized nations in whose midst they live. I have even heard it remarked quite seriously, that the Indo-Germanic race must improve its quality by mingling with the Jewish race!

But, mark you, from all these real or imaginary benefits which the Jews in dispersion confer upon the world, none will be diminished even after the restoration of the Jewish State. For just as at the time of the return from the Babylonian exile not all the Jews settled in Palestine, but the majority remained in the lands of exile, where there had been Jewish settlements since the dispersion of Israel and Judah, so need we not look forward to a larger concentration of Jews at the future restoration. Besides, it seems to me that those benefits which the Jews in exile confer upon the world are exaggerated, 'for the sake of the cause.' I consider it an anachronism to assign to the Jews those missions which they certainly performed in antiquity, and to some extent

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also in mediaeval times, but which, at present, no longer belong peculiarly to them. As to affecting the unity of life and theory, it is only possible with a nation which is politically organized; such a nation alone is able to realize it practically by embodying it in its institutions.

Again, what section of world-Jewry is to teach the Christians tolerance and humanity? You will surely say the enlightened Jews. But is not the enlightened Christian entitled to repeat to the enlightened Jew the words which Lessing, in his *Nathan the Wise*, puts into the mouth of the liberal Christian in his answer to the liberal Jew: 'What makes me a Christian in your eyes, makes you a Jew in mine.'

Or, on the other hand, should the enlightened Jew say to the orthodox Christian, 'Your beliefs are mere superstitions, your religion only fanaticism,' may the enlightened Christian not turn to the orthodox Jew and make similar remarks in defense of his own religion? Our cultured Jews who accuse Christians of possessing a persecution mania, reason as fallaciously as does Bethmann Hollweg when he charges the Jews with the same trait. History can neither be explained nor changed in its course by such explanations.

From the viewpoint of enlightenment, I see as little reason for the continuation of the existence of Judaism as for Christianity. It is better for the Jew who does not believe in the national regeneration of his people, to labor, like the enlightened Christian, for the dissolution of his religion. I understand how one can hold such an opinion. But what I do not understand is, how it is possible to believe simultaneously in 'enlightenment' and in a Jewish Mission in exile; in other words, in the ultimate dissolution and in the continued existence of Judaism at the same time."[281]

Of course, Christianity has always been a movement to convert Gentiles to judaism in the guise of liberalism, and to take the hatred and menacing nature of the Jews' creator god of the Old Testament out of judaism, so as to make it more palatable for Gentile consumption. A new call for "fusion" reappeared in the zionism of Protestants, who often wrote of converting Jews to Christianity—while calling for the restoration of the Jews to Palestine, so as to make Jerusalem (as opposed to Rome) the seat of a new international despotism that was based on judaism, which treachery against Christian Gentiles signified the terror

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and devastation of the prophecies, the mysticism of the gnostics who were influenced by the East, and the despotism and deceit of the worst of the talmud. Protestantism itself takes a large step towards converting Christianity back into original judaism, the old covenant and the Old Testament, with all its horrors and inhumanity.

3.7 The "British-Israel" Deceit

Biblical prophecies require that in order for the millennium to begin all of the Tribes of Israel must return to Palestine (*Isaiah* 11:11-12. *Jeremiah* 23:8; 30:3. *Ezekiel* 37:21. *Hosea* 3:4-5). The ten northern tribes were missing (never existed), though some were believed to have been found in the mid-1800's. "Christian Zionists" are obliged to recognize that this is violation of their prophecy. The fact that all of the tribes have not returned to Israel, is one of many tell tale signs that zionism is anti-Biblical, a farce and an unholy deceit.

Some in England had long believed that the English descended from one of the ten lost tribes of Israel, which had allegedly traveled to England on Phoenician ships in ancient times. The belief that the British were a lost tribe of Israel was promoted in Russia, by jewish interests, as evidence that England might be a place of respite for the anti-Christ—especially since the British Royals claimed to be descended from King David, and the Zionists published countless books in England and America calling for the "restoration of the Jews to Palestine" and concurrently seeking to foment a war with Rome, Russia and Turkey by calling the Pope, the Czar and the Sultan the "anti-Christ".

It was Jews in England who inspired the belief that the Pope in Rome, the Russian Czar and the Turkish Sultan were the anti-Christ, and the propaganda which popularized these beliefs served the perceived self-interests of the Jews. It was also Jews in Russia who inspired a belief there that the English King was the anti-Christ. It was not mere coincidence that this antagonistic propaganda calling for wars on all sides amongst the empires, also uniformly called for the "restoration of the Jews to Palestine", and uniformly stigmatized an artificial enemy as the anti-Christ, instead of the Jews, despite the fact that Christian dogma holds that the anti-Christ is a Jew. The Jews had been trying to provoke a world war through their hateful and intolerant propaganda for centuries, and eventually they achieved two of them.

A vast movement existed in England and the Commonwealth Nations during and after Queen Victoria's reign, which called itself "Anglo-Israel" or "British-Israel". They claimed that the English

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descended from the Israelites, that Queen Victoria descended from the House of King David, and that the Jews should be restored to Palestine.[282] It is likely that all movements which call for the "restoration of the Jews to Palestine" were begun and financed by Jews, overtly or covertly.

Jewish prophecies state that the messiah will be descended from David (II *Samuel* 7; 22:44-51; 23:1-5. *Isaiah* 9:6-7. *Jeremiah* 23:5; 33:15, 17). In an attempt to avoid Christian suspicion and persecution, many jewish groups spread the myth that their ancestors had left Israel before the crucifixion of Christ, or had opposed it.[283] The question naturally arises, was the entire British-Israel movement, which began more than one thousand years ago, initiated by Jews who sought to distance themselves from the crucifixion of Christ?

Some Jews asserted that America was the new Israel and that Jews were important members and sponsors of Christopher Columbus' voyage to America—even that Christopher Columbus was himself a Jew searching for a new homeland for the Jews.[284] In America, Judge Noah, an early modern jewish zionist, argued that the American Indians were descended from the Israelites, and Noah sought to privilege Jews in America on this basis.

John Spargo was quoted in *The New York Times* on 22 February 1921 on page 10, referring to the publication of the *Protocols of the Learned Elders of Zion* in English translation, in an article entitled "Spargo Condemns Racial Antagonism"

> "In 1895 a book was published in France which attempted to prove the existence of a world-wide conspiracy against Christian civilization. In that book the theory was advanced that the English people are all of the Jewish race, and that the British Government is the central force of this worldwide Jewish conspiracy. In his book Nilus reproduced this fantastic theory but, recognizing that it would cause the protocols to be laughed out of court, The Dearborn Independent, The London Morning Post and all the other publishers of the protocols in England and America have carefully deleted this part of the book by Nilus. The reason for the deletion is as obvious as the dishonor of it."

Spargo was mistaken if he would assert that there was no belief among the British themselves that they had descended from the Israelites and that this belief was instead concocted in Russia in 1895 in order to discredit the Jews and the British. The belief that the British descended

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from the Israelites was very old and enduring, as was the belief that they descended from Noah.[285] William Camden in his *Britannia* of 1586,[286] and Theophilus Evans in his *Drych y prif oesoedd* of 1716,[287] told of the Welsh legend that the Ancient Britons, the Welsh, had descended from Noah's grandson Gomer. Camden's view even found its way onto the 1606 English edition of the map *ANGLIÆ, SCOTIÆ ET HIBERNIÆ, SIVE/BRITANNICAR: INSVLARVM DESCRIPTIO:*

> "The first Inhabitants which settled here not long after the universal Flood and the Confusion of Babel came here from France, considering its Proximity, Similarity of language, Manners, Government, Customs and Name, as is stated by the learned Clarencieux Camden, the only light shining on our histories, as demonstrated in his treatise called Britannia. For to this day the ancient Britans, the Welshmen, call themselves CUMRI, (not Cambri), derived from Gomer, the son of Iaphet (called by the Romans Cimber) from whom the Celtæ or Gauls are descended."[288]

Circa 800AD, Nennius wrote that the British descended from Noah in his *Historia Britonum*.[289] Aylett Sammes published *Britannia Antiqua Illustrata*[290] in 1676, in which he argued that the British descended from the Phoenicians. Henry Rowlands[291] argued in 1723 that the ancient Druids were the descendants of Noah. In the 1740's, William Stukeley held that the British were the children of Abraham.[292] Queen Victoria believed that she was descended from King David, which also meant that Victoria's grandson Kaiser Wilhelm II was also believed by the family to be descended from David. In 1924, Laurence Austine Waddell published *The Phoenician Origin of Britons, Scots & Anglo-Saxons Dicovered by Phoenician & Sumerian Inscription in Britain, by Pre-Roman Briton Coins & a Mass of New History*.[293]

Again, the Jews hold that the messiah must be descendant of David, and the British Royals flattered themselves by claiming this descent which privileged them to be possible heirs to the throne of the messiah.

3.8 For Centuries, England Is Flooded with Warmongering Zionist Propaganda

Zionism appeared early and often in England and America, where the jewish bankers were very active influencing politics and religion.[294] For example, in addition to the works cited above, Thomas Brightman

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published his *Apocalypsis Apocalypseos* in 1585.[295] In 1585, Francis Kett, like Martin Luther, declared that the Pope was the "Beast" prophesied in *Revelation* and the man foretold to pretend to be God in the Temple.[296] In 1585, Kett envisioned Jerusalem as the heavenly seat of the new Kingdom of Christ.[297] Kett was burned at the stake in 1589 for declaring that the Bible prophesied that the Jews would be restored to Palestine.

The "Eastern Question" arose again and again in apocalyptic literature and the authors frequently discussed scenarios that eventually played out—Russia's wars against Turkey, Napoleon and the East, Greek independence, the Crimean War, the Congress of Berlin, World War I and World War II, etc. It is no coincidence that the works which called for the "restoration of the Jews to Palestine" correctly foretold the wars the Jews deliberately caused to further their goal of creating a "Jewish State".

Lord Protector Oliver Cromwell, Queen Victoria, Prime Minister Benjamin Disraeli, Prime Minister Arthur Balfour, Prime Minister David Lloyd George and Prime Minister Winston Churchill were each outspoken and long-term zionists.[298] This remarkably high percentage of zionist leaders in England is especially odd given that only a very small percentage of Jews were zionists and there was never a large jewish population in England. This oddity is explained by the grossly disproportionate influence of cabalistic Jews and jewish bankers in England over the course of many centuries.

Puritans, judaized Christians like Oliver Cromwell, were ardent zionists and carried out a "second reformation" in order to attack the Catholics—whom the Jews hated. Roman Catholics symbolize the Romans who destroyed the temple and sent the Jews into the diaspora in the minds of the Jews.

Many Puritans migrated to America. Though American schools teach that they came for religious freedom, the truth of the matter is that they migrated to America so that they would have the freedom to practice extreme intolerance, and judaize Christianity.

Puritans sought to forcefully convert Christians to judaism, while pretending to seek to convert Jews to Christianity. Like many of the Protestants of Germany, they generally named their children with names taken from the Old Testament, not the New. In Amsterdam, English Puritan zionists Joanna and Ebenezer Cartwright issued a zionist petition in 1649 calling on the English and the Dutch to lead the Jews back to Palestine. Zionist cabalist Franciscus Mercurius van Helmont traveled from Amsterdam to England to spread cabalistic judaism and zionism

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among the intellectual elite of England—and he was quite successful. Rabbi Manassah ben Israel, of Amsterdam, persuaded Oliver Cromwell to readmit Jews into England on the premise that the Biblical pronouncement that the Jews shall be scattered to the ends of the Earth meant that they shall enter England, which would trigger the prophesied ingathering of the Jews to Palestine.[299]

The Old Testament instructed the Jews to enter every nation and the affluent Jews of Amsterdam no doubt recognized the benefits of gaining inroads into the affairs of England and of profiting from its wealth. Jews were famous for gathering political and economic intelligence from around the world.[300]

Regina Sharif wrote in her article "Christians for Zion, 1600-1919",

> "Nowhere in Europe has support for Zionism been as widespread and popular over the ages as in England. It was there that the idea of Jewish restoration in Palestine became prominent and developed into a doctrine that lasted well over three centuries.[1] Nahum Sokolow, the well-known Jewish historian of the Zionist movement, commented on this permanent connection between England and Zionism: 'English Christians taught the underlying principles of Jewish nationality.'[2] He expressed his gratitude to the many 'English thinkers, men ofletters arid poets throughout the ages,' who championed the Zionist cause through many generations. 'For nearly three centuries Zionism was a religious as well as a political idea which great Christians and Jews, chiefly in England, handed down to posterity.'[3 [***]] Weizmann's skills in international diplomacy and persuasion, however great they might have been, would have remained fruitless had not English culture been conditioned to Zionism long before the time of Herzl or Weizmann and had not the seeds of Zionism been sown and cultivated in England by non-Jewish Zionists long before the appearance of Herzl's *Judenstaat*."[301]

See also: Eliyahu Tal, *You Don't Have to be Jewish to be a Zionist: A Review of 400 Years of Christian Zionism*, International Forum for a United Jerusalem, Tel Aviv, (2000).

In the 1500's, and continuing through the 1800's and beyond, a great many books were published in Great Britain and in America at the instigation of cabalistic Jews advocating:

1). The overthrow of the Pope, who was called "Anti-Christ",

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together with the destruction of the Catholic Church.

2). The destruction of the Turkish Empire, and of Mohammedanism, and of the dethroning of the Sultan, who was also dubbed the "Anti-Christ" in this hate filled literature.

3). The destruction of the Russian Empire, and the Czar, who was also called the "Anti-Christ".

4). The destruction of the French and German Empires.

5). Loud cries for world war and the Battle of Armageddon.

6). And, quite tellingly, the "restoration of the Jews to Palestine", the rebuilding of the jewish temple and the establishment of Jerusalem as the capital of a new world government—many of which objectives jewish leaders accomplished through the Crimean War, the Treaty of Berlin, the crypto-jewish Young Turk Revolution, the Balkan Wars, the crypto-jewish Russian Revolution and the First World War.

There were many advocates of these beliefs, including Thomas Drake, who published *The Calling of the Jews* in 1608. Henry Finch published *The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ* in 1621.[302] Manasseh ben Israel's work was translated into English as: *The Hope of Israel*, Printed by R.I. for Hannah Allen, London, (1650); and *The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named Menasseh ben Israel*, Printed by M.S., London, (1652). John Milton published *Paradise Regained* in 1671.[303] In 1747, John Collet published *A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages*.[304] Joseph Eyre published *Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers* in 1771.[305] After winning an award for his work on zionism in

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1795 while a divinity student at Cambridge, Charles Jerram published *An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews* in1796.[306]

Scores of such works appeared in Britain, America, and elsewhere advocating world war, the "restoration of the Jews to Palestine" and the destruction of heaven and Earth; including: G. Fletcher, *The Policy of the Turkish Empire. The First Booke*, Printed by Iohn Windet for W[illiam] S[tansby] and are to be soulde at Powles Wharfe at the signe of the Crosse Keyes, London, (1597); **and** *Of the Rvsse Common Wealth, Or, Maner of Gouernement by the Russe Emperour, (Commonly Called the Emperour of Moskouia): With the Manners, and Fashions of the People of That Countrey*, Thomas Charde, London, (1591); **and** *De literis antiquae Britanniae, regibus praesertim qui doctrinâ claruerunt, quíque Collegia Cantabrigiae fundârunt*, Ex Academiae celeberrimae typographeo, Cantabrigiae, (1633); **and** *Israel Redux: Or the Restauration of Israel, Exhibited in Two Short Treatises. The First Contains an Essay upon Some Probable Grounds, That the Present Tartars Near the Caspian Sea, Are the Posterity of the Ten Tribes of Israel. The Second, a Dissertation Concerning Their Ancient and Successive State, with some Scripture Evidences of Their Future Conversion, and Establishment in Their Own Land*, Printed by S. Streater for John Hancock, London, (1677); **and** *The English Works of Giles Fletcher, the Elder*, University of Wisconsin Press, Amsterdam, (1964). ***See also:*** T. Draxe, *The VVorldes Resurrection, or the Generall Calling of the Iewes a Familiar Commentary Vpon the Eleuenth Chapter of Saint Paul to the Romaines, According to the Sence of Scripture, and the Consent of the Most Iudicious Interpreters, Wherein Aboue Fiftie Notable Questions Are Soundly Answered, and the Particular Doctrines, Reasons and Vses of Euery Verse, Are Profitable and Plainly Deliuered*, Iohn Wright, London, (1608); **and** *The Earnest of Our Inheritance Together with a Description of the New Heauen and the New Earth, and a Demonstration of the Glorious Resurrection of the Bodie in the Same Substance*, George Norton, London, (1613); **and** *An Alarum to the Last Iudgement. Or an Exact Discourse of the Second Comming of Christ and of the Generall and Remarkeable Signes and Fore-Runners of It Past, Present, and to Come; Soundly and Soberly Handled, and Wholesomely Applyed. Wherein Diuers Deep Mysteries Are Plainly Expounded, and Sundry Curiosities Are Duely Examined, Answered and Confuted*, Matthew Law, London, (1615). ***See also:*** J. Mede, *Clauis apocalyptica ex innatis et insitis visionum characteribus eruta et demonstrata. Ad eorum usum quibus deus amorem studiúmq[ue] indiderit prophetiam*

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illam admirandam cognoscendi scrutandique, T. and J. Buck, Cantabrigiæ, (1627); English translation by R. B. Cooper, *A Translation of Mede's Clavis Apocalyptica*, Rivington, London, (1833). ***See also:*** J. Archer, *The Personall Reigne of Christ upon Earth: In a Treatise Wherein Is Fully and Largely Laid Open and Proved, That Jesus Christ, Together with the Saints Shall Visibly Possesse a Monarchicall State and Kingdome in this World*, Benjamin Allen, London, (1643). ***See also:*** T. Brightman, *The Revelation of Saint John: Illustrated with Analysis and Scholions, Wherein the Fence Is Opened by the Scripture, and the Events of Things Foretold Showed by Histories, Together with a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophecy of Daniel, Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours*, Printed by Thomas Stafford, Amsterdam, (1644); **and** *The Workes of That Famous, Reverend, and Learned Divine, Mr. Tho. Brightman viz., a Revelation of the Apocalyps, Containing an Exposition of the Whole Book of the Revelation of Saint John, Illustrated with Analysis and Scholions : Wherein the Sense Is Opened by the Scripture, and the Event of Things Foretold, Shewed by History : Whereunto Is Added, a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophesie of Daniel : Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours : Together with a Commentary on the Whole Book of Canticles, or Song of Salomon*, Printed by John Field for Samuel Cartwright, London, (1644). ***See also:*** R. J., *Compunction or Pricking of Heart with the Time, Meanes, Nature, Necessity, and Order of It, and of Conversion; with Motives, Directions, Signes, and Means of Cure of the Wounded in Heart, with Other Consequent or Concomitant Duties, Especially Self-Deniall, All of Them Gathered from the Text, Acts 2.37. And Fitted, Preached, and Applied to His Hearers at Dantzick in Pruse-land, in Ann. 1641. And Partly 1642. Being the Sum of 80. Sermons. With a Post-Script Concerning These Times, and the Sutableness of this Text and Argument to the Same, and to the Calling of the Jews. By R. J. Doctor of Divinity*, Printed by Ruth Raworth for Thomas Whitaker, and are to be sold at his shop, at the Kings Armes in Pauls Church-Yard, London, (1648). ***See also:*** S. Gott, *Novæ solymæ libri sex: sive Institutio Christiani 1. De pueritia. 2. De creatione mundi. 3. De juventute. 4. De peccato. 5. De virili ætate. 6. De redemptione hominis*, Johannis Legati, Londini, (1649); English translation: *Nova Solyma, the Ideal City; Or, Jerusalem Regained*,

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London, J. Murray, (1902). ***See also:*** T. Thorowgood, J. Dury, Manasseh ben Israel, *Digitus dei: Nevv Discoveryes with Sure Arguments to Prove That the Jews (A Nation) or People Lost in the World for the Space of near 200 Years, Inhabite Now in America; How They Came Thither; Their Manners, Customs, Rites and Ceremonies; the Unparallel'd Cruelty of the Spaniard to Them; and That the Americans Are of That Race. Manifested by Reason and Scripture, Which Foretell the Calling of the Jewes; and the Restitution of Them into Their Own Land, and the Bringing Back of the Ten Tribes from All the Ends and Corners of the Earth, and That Great Battell to Be Fought. With the Removall of Some Contrary Reasonings, and an Earnest Desire for Effectuall Endeavours to Make Them Christians. Whereunto Is Added an Epistolicall Discourse of Mr John Dury, with the History of Ant: Monterinos, Attested by Manasseh Ben Israell, a Chief Rabby. By Tho: Thorowgood, B:D*, : Printed for Thomas Slater, and are to be sold at his shop at the signe of the Angell in Duck-Lane, London, (1652). ***See also:*** E. Hall, *He apostasia, ho antichristos, Or, a Scriptural Discourse of the Apostasie and the Antichrist, by Way of Comment, upon the Twelve First Verses of 2 Thess. 2 under Which Are Opened Many of the Dark Prophecies of the Old Testament, Which Relate to the Calling of the Jews, and the Glorious Things to Be Affected at the Seventh Trumpet Through the World : Together with a Discourse of Slaying the Witnesses, and the Immediate Effects Thereof : Written for the Consolation of the Catholike Church, Especially the Churches of England, Scotland, and Ireland*, London, (1653). ***See also:*** E. Lane, *Look unto Jesus, Or, An Ascent to the Holy Mount to See Jesus Christ in His Glory Whereby the Active and Contemplative Believer May Have the Eyes of His Understanding More Inlightned to Behold in Some Measure the Eternity and Immutability of the Lord Jesus Christ: At the End of the Book Is an Appendix, Shewing the Certainty of the Calling of the Jews*, Printed by Thomas Roycroft for the Authour, and are to be sold by Humphrey Tuckey, and by William Taylor, London, (1663). ***See also:*** R. R., *The Restauration of the Jevves: Or, a True Relation of Their Progress and Proceedings in Order to the Regaining of Their Ancient Kingdom. Being the Substance of Several Letters viz. from Antwerp, Legorn, Florence, &c.*, A. Maxwell, London, (1665). ***See also:*** J. A. Comenius, *The Way of Light*, Hodder & Stoughton, Ltd., London, (1668/1938). ***See also:*** G. Ben Syrach, *Nevvs from the Jews, or a True Relation of a Great Prophet in the Southern Parts of Tartaria; Pretending Himself to Be Sent to Gather Together the Jews from All Parts: as Well the Ten Tribes That Have So Long Abscronded*

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Themselves from the World; as the Known Tribes of Judah and Benjamin: Promising to Them the Restoration of the Land of Canaan, and All That They Formerly Enjoyed in the Time of King Solomon. As it Was Communicated to Rabbi Josuah Ben Eleazar, Merchant in Amsterdam, by a Letter from Adrianople. Faithfully Translated into English, by Josephus Philo-Judæus, Gent. With Allowance, Printed for A.G., London, (1671). ***See also:*** W. Alleine, *The Mystery of the Temple and City Described in the Nine Last Chapeters of Ezekiel, Unfolded Also These Following Particulars Are Briefly Handled, 1. The Calling of the Jews, 2. The Restitution of All Things, 3. The Description of the Two Beasts, Rev. 13, 4. The Day of Judgment, and the World Perishing by Fire, 5. Some Signs of the Times When the Fall of Babylon Is Near, 6. Some Advantages Which the Knowledge of These Truths Will Afford, 7. The Conclusion of All in Some Counsels and Directions*, Printed for E. Harris: And are to be sold by T. Wall, London, (1677). ***See also:*** "Lover of His Country's Peace", *The Mystery of Ambras Merlins, Standardbearer Wolf, and Last Boar of Cornwal With Sundry Other Misterious Prophecys, Both Ancient and Modern, Plainly Unfolded in the Following Treatise, on the Signification and Portent of That Prodigious Comet, Seen by Most Part of the World, Anno 1680, with the Blazing Star Anno 1682, and the Conjunctions of Saturn and Jupiter in October Following and since : All Which Do Purport Many Sad Calamitys to Befall Most Parts of the Europian Continent in General Before the Year 1699, ... the Ruin of the House of Austria, Vienna, and the Empire of Germany : with Rome, Italy, and the Pope and Papicy, the King and Kingdom of France, with Several Other Countrys in Europe, and the Danger of an Invation in England by the Turks, and Then the Convertion of the Said Nation to the Christian Faith, Before this Present Expedition of the Turks into Hungary and Germany Be Over, Which Will Be Followed, (1) with the Calling of the Jews, (2) the Reducing of All Wayes of Religious Worship into One by Which an Universal Peace Will Ensue to All the Earth*, Printed for Benj. Billingsley, London, (1683). ***See also:*** R. Baxter, *The Glorious Kingdom of Christ, Described and Clearly Vindicated, Against the Bold Asserters of a Future Calling and Reign of the Jews, and 1000 Years Before the Conflagration. And the Asserters of the 1000 Years Kingdom after the Conflagration. Opening the Promise of the New Heaven and Earth, and the Everlastingness of Christ's Kingdom, Against Their Debasing It, Who Confined it to 1000 Years, Which with the Lord Is but as One Day*, Printed by T. Snowden, for Thomas Parkhurst at the Bible and Three Crowns, the lower end of Cheapside, London, (1691). ***See also:*** "Lay Hand", *The Great Signs of*

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Jewish forces in England, who wanted to destroy Catholicism and attack the Pope and the Turks in order to "restore the Jews to Palestine", fabricated prophecies meant to win converts to their cause. In 1641, a pamphlet appeared in England purporting to be the prophecies of one Ursula Shipton, a. k. a. Mother Shipton, a. k. a. Agatha Shipton, a. k. a. Ursula Sontheil (ca. 1488-1561). This six page pamphlet entitled *The Prophesie of Mother Shipton in the Raigne of King Henry the Eigth Foretelling the Death of Cardinall Wolsey, the Lord Percy and Others, as Also What Should Happen in Insuing Times*[307] printed several statements of fact in 1641, which purported to be predictions of events yet to occur in Shipton's lifetime, but which had already occurred by 1641. There were no extant records proving that any such woman as "Mother Shipton" ever existed.

The pamphlet was political propaganda issued by those who wished to rid England of Catholicism and justify revolution and murder. It was so successful, that new prophecies allegedly written by "Mother Shipton" began to appear referring to the Pope, the Turks and the

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"calling of the Jews".[308] "Mother Shipton" predicted terrible wars, which had not yet occurred when these new prophecies appeared, but which had been in the plans of the Protestants, who would overthrow the Pope and take Palestine from the Turks in order to give it to the Jews were it in their power to do so. Numerous later and expanded editions appeared.

In 1862, Charles Hindley[309] lent greater credibility to the hoax by adding passages about machines, which did not exist in the period of 1488-1561, but which had since been invented. He also infamously added the prediction that the world would end in 1881, but later admitted that these additions were the products of his own imagination.[310]

3.9 As a Good Cabalistic Jew, David Hartley Conditions Christians to Welcome Martyrdom for the Sake of the Jews

Though he came from humble beginnings, David Hartley was well-connected and had married into the immensely wealthy family of his second wife Elizabeth Packer in 1735. His plea for the destruction of the Christian temple of Europe—principally *Roman* Catholicism, and the diaspora of Christendom—smack of revenge for the jewish diaspora brought on by the Romans. It is amazing that some Christians, to this day, are gullible enough to destroy themselves and humanity for the sake of ancient jewish prophecies, for the sake of modern Jews and their bloodlust. Christian leaders are well paid and their followers, gullible.

In an odd twist on the crusader culture of the English, Hartley tried to make one feel un-Christian if one did not support world revolution (a precursor to Frankist-jewish communism), zionism and jewish world rule, after the intentional destruction of Christendom. Anti-jewish Christian zionists worked the other end of the political spectrum, but issued the same ultimate message, *i. e.* they promoted world revolution, zionism and the destruction of Christendom.[311] Jews made it appear to the gullible Christians that they had a choice, but their choices were limited to obeying jewish plan *A*, or jewish plan *B*, which is ultimately jewish plan *A*.

It is interesting to note that the founder of Protestantism—the founder of the "Gentile" movement to destroy Catholicism and label the Pope the "Beast of the Apocalypse"—was an expressed philo-Semite, Martin Luther, a "reformer" who appeared to seek the cooperation of the Jews to end the religious hegemony of Catholicism—Luther who had published *That Jesus Christ was Born a Jew* in 1523.[312] Long after creating a divide in European Christians, Martin Luther forwarded the zionist agenda by taking an anti-jewish stand. He published *On the Jews*

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and Their Lies in 1543.[313] Luther, with his close contacts with the jewish community, may well have been an agent working for zionist Jews, and Protestantism clearly was a device to divide and destroy Christendom. It might also be that near the end of his life Luther eventually sickened of killing Christians and was sincerely revolted by the Jews' plans to exterminate all Gentile races.

The ultimate motives behind the Crusades and the persecution of Jews during the Crusades are also open to question. It may be that they were an attempt to steal Palestine for the Jews, not to take it for Christendom.

Some have taken the view that Protestantism created zionism in its quest for an ally against the Catholic Church—and in England with the purpose of securing trade routes to India and China (and later oil).[314] Though these forces were no doubt in play during the movement—at the instigation of Jews, it would appear far more likely that Jews created Protestantism as a means to destroy the Roman Catholic Church they so hated, than that the Protestants created zionism—given the fact that zionism pervades the Old Testament and is the foundation of judaism.

The Rothschilds had no small amount of influence in England and in France—they helped to put Disraeli and the Napoleons in power—and the alleged trade advantages of securing Palestine for the Jews would profit jewish financiers, as well as the British or French. It was always the Jews who were whispering of these alleged advantages into the ears of the gullible and trusting Christians. It was the Jews who went from one country to another preaching this same message. It was the Jews who alleged that only Jews could secure European interests in the region, which was not only a patently false message, it was absurd on its face and the exact opposite of the truth.

Abbé Barruel alleged that the Jacobins, who instigated the French Revolution, were a current manifestation of a very old revolutionary conspiracy of the Freemasons to establish a world government through world revolution, the jewish mission. In 1806, Barruel produced a letter he received from A. J. B. Simonini, which he alleged proved a jewish conspiracy to destroy Christendom and rule the world.[315]

At about the same time, George Stanley Faber[316] alleged that the Pope and Islam were an evil conspiracy, which stood in the way of the "restoration of the Jews" and the fulfilment of prophecy. Faber proposed the destruction of the Turkish Empire, and the destruction of Catholicism, in preparation for the "restoration of the Jews". In this period we find such fanatical titles as: W. Ettrick, *The Season and Time, Or, an Exposition of the Prophecies Which Relate to the Two Periods of*

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Daniel Subsequent to the 1260 Years Now Recenter Expired: Being the Time of the Seventh Trumpet. . . Together with Remarks upon the Revolutionary Anti-Christ Proposed by Bishop Horsley and the Rev. G. S. Faber, Longman, Hurst, Rees, Orne, and Brown, London, (1816). There was a large and long-lived religious movement in Protestant England and America to bring about World War in order to "restore the Jews to Palestine". This had no benefits for Christians.

The bolsheviks under Trotsky sought the destruction of religion, world revolution, and a world government. These were expressed ancient jewish objectives. The bolsheviks mass murdered tens of millions of Christians and plunged many millions more into misery. They converted Christian churches into pigsties.

The British and Americans eventually succeeded in destroying the Turkish Empire, "restoring the Jews to Palestine" and securing their access to the Orient and to oil. The Jews had their way, at a horrible cost to humanity, which we continue to pay. Their next move is to make Americans and British bloodthirsty, paranoid and hateful warmongering bigots, so that the Jews can use the Americans and British to exterminate innocent Muslims.

One hundred years before Marx published his *Manifesto*, Hartley called for world revolution and the destruction of the Christian Churches and of European civil institutions, so as to cause suffering Christians to disperse throughout the world and evangelize—just as the Roman dispersion of the Jews into diaspora caused Jews to roam and proselytize. In Hartley's day, many governments had both "evangelical and civil" power—the Church and the State were often one institution with two faces, the double headed eagle.

At that time, the Roman Catholic Church was one of the most powerful institutions in the world and stood in the way of the Old Testament prophecy that the "Jewish Nation" should attain political and religious hegemony, and rule the world after all the Gentile nations had been obliterated. The Catholics pretended to the jewish throne as the elect, as the chosen of God. The Catholics asserted the doctrine that the Catholic Church is the "Mystical Body of Christ", which has divine dominion over the nations. The Jews believed that their messianic prophecies gave them this divine right.

Racist jewish zionist Theodor Herzl believed that he would not receive the support of the Pope and the Catholic Church, and Herzl was correct. Jews also had many other reasons to hate Catholics. Romans destroyed the jewish nation and Rome was the seat of Catholicism. Catholics had committed numerous atrocities against Jews, including the

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Ghetto system and the Inquisition—the Ghetto of Rome was an especially degrading system. Interestingly, this was all done by Jews who had infiltrated the Catholic Church in order to maintain the segregation of Jews which judaism demands.

In Europe, absolute hegemony had always been the goal of empires and churches—and the cause of numerous wars. Jews were by no means alone in their quest for hegemony. In addition, the Catholic Popes had sought to take Palestine in the Crusades, supposedly not in hopes of the "restoration of the Jews to Palestine", but in the hopes of taking the Holy Land for the Christians. This made Catholicism an obstacle, and a competitor, to zionism. Catholicism had long been the chief obstacle to jewish religious hegemony. It also sought hegemony over all of Christendom, for example, in the case of the Council of Trent.

The Old Testament, the talmud and the cabalistic writings led Jews like the Frankists to believe that they had a right and an obligation to enslave the rest of mankind to serve them (*Zechariah* 8:23. *Shabbath* 32*b*), that evil was good (*Job* 12. *Isaiah* 45:7; 59:15-16. *Sanhedrin* 97*a*-99*b*), and that the only means to bring about the reign of the jewish god in heaven and on earth was to destroy all competitive religions and governments and bring about absolute suffering throughout the world (In the Hebrew Bible: *Genesis* 25:23; 27:38-41. *Exodus* 19:5-6. *Numbers* 24:17-20; 33:50-56. *Deuteronomy* 7:6; 28:10. *Psalm* 2:1-12; 18:40-50; 72:8-11; 110:1-7. *Isaiah* 11; 40:23; 42:1; 49:7, 23; 60:10-12; 61:9; 65; 66. *Jeremiah* 3:17; 10:10; 23:5-8. *Ezekiel* 39:17-18. *Obadiah*. *Micah* 17:16-17. *Zephaniah* 2:11. *Zechariah* 8:23; 14. In the jewish talmud: *Sanhedrin* 20*b*; 56*a*-60*b*; 88*b*; 97*a*-99*b*; 105*a*. *Shabbath* 32*b*. *Sukkah* 52*a*-*b. Erubin* 21*b. Rosh Hashanah* 17*a.* In the judaist cabbalah: *Zohar* I, 47*a*; II, 219*b*; III, page 19*b*, 43*a*, 282*a*).

Ironically and paradoxically, a major part of the jewish religious plan is the objective of making Jews irreligious. Jewish leaders believe that the prophets commanded that Jews fall away from their jewish god (*Sanhedrin* 97*a*), and that they are duty bound to see to it that two thirds of Jews perish as a result (*Ezekiel* 5:12. *Zechariah* 13:8-9). They believe that the messiah will only come when Jews have embraced heresy and have made the world evil (*Sanhedrin* 97*a*).

These Shabbataian/Frankist cabalistic and dualistic sects among Jews—including the *Dönmeh* who committed genocide against the Armenian Christians—even promoted anti-Semitism—even blood libel accusations—in order to promote their political agendas in an unbroken chain of revolutionaries from the Frankists to the Marxists to the political zionists. They preached reincarnation and taught that their

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leaders were incarnations of the jewish messiah and his dynastic descendants. It is no coincidence that Newton, Clarke, Hartley and the other British “Christians”, who rejected the divinity of Christ, preached the message that Christians must destroy themselves with a world revolution and “restore the Jews to Palestine”. These treacherous men were obviously serving the interests of the Cabalistic Jews who led them.

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4 The True Origins of $E = mc^2$

Mileva Einstein-Marity and Albert Einstein published a paper in 1905, in which they unsuccessfully attempted to derive a form of the world famous equation $E = mc^2$ *by fallacy of* Petitio Principii. *The Einsteins did not realize the full significance of this equation, were not the first to publish it, and learned of it from Henri Poincaré's and Fritz Hasenöhrl's published works. Albert Einstein was repeatedly confronted with accusations of his plagiarism of this formula throughout his career.*

> "The relation $E = m_M c^2$ not derived by Einstein."—Herbert Ives

4.1 Introduction

Contrary to popular myth, Einstein did not usher in the atomic age. In fact, he found the idea of atomic energy to be silly.[317] Einstein was not the first person to state the mass-energy equivalence, or $E = mc^2$.[318] Myths such as Einstein's supposed discoveries are not uncommon. Newton did not discover gravity, nor did he offer a viable explanation for it, nor did he believe that matter attracted other matter. Consider that few in his time knew that President Roosevelt was severely handicapped, being limited to a wheel chair, and the press cooperated in keeping Roosevelt's disability a secret. Is it difficult to believe that this same press presented Albert Einstein as a super-hero of science, when he was in fact less than that, much less? It was a good story for them to sell. Einstein wrote to Sommerfeld,

> "It is a bad thing that every utterance of mine is made use of by journalists as a matter of business."[319]

Einstein *rarely* gave filmed interviews, but when he did, he came across as something considerably less than a "genius". Einstein's public appearances were scripted as were his lectures. His public appearances were most often repetitions of his lectures. He appeared oblivious to the distinction between an academic lecture and a media event. He appeared rehearsed and incapable of adapting to his audience. *The New York Times* reported on 17 June 1930 on page 3 that Einstein spoke at the Kroll Opera House to 4,000 delegates of the World Power Conference. Einstein lectured them on Physics, as if it were a class he was hosting.

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In an article titled, "4,000 Bewildered as Einstein Speaks," the *New York Times* reported,

> "It was the first time Dr. Einstein had ever consented to speak on Einstein, and it was the first serious public utterance he ever made without recourse to gigantic equations and mystifying mathematics. [***] He gestured sometimes with his hands, indicating how clear and obvious his reasoning was, and occasionally he looked up from his paper to smile upon his intent hearers who, he seemed to assume, were grasping everything."

Einstein appeared to be an actor giving a performance.

The physics community and the media invented a comic book figure, "Einstein", with "$E = mc^2$" stenciled across his chest. The media and educational institutions portray this surreal and farcical image as a benevolent god to watch over us. Some modern portraits depict the man with a godly glow and all the other visual cues inspiring reverence, which paintings of Jesus have long exploited. Physics, as an institution, fostered the myth, and countless people in all walks of life have since molded themselves in the comic book image of "Einstein", replete with the Flammarion hairdo and the Twainesque mustachio. "More Einsteinisch than he," they pretend to the great "Einstein's" supposed supernatural powers, and imitate his comic book persona. For some, Einstein (often together with Marx and Freud) is seen as a source of tremendous ethnic pride.

To question "Einstein", the god, either "his" theories, or the priority of the thoughts he repeated, has become the sin of heresy. "His" writings are synonymous with truth, the undecipherable truth of a god hung on the wall as a symbol of ultimate truth, which truth is elusive to mortal man. No one is to understand or to question the arcana of "Einstein", but must let the shepherd lead his flock, without objection. Do not bother the believers with the facts!

R. S. Shankland stated,

> "About publicity Einstein told me that he had been *given* a publicity value which he did not *earn*. Since he had it he would use it if it would do good; otherwise not."[320]

Albert Einstein stated on 27 April 1948,

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> "In the course of my long life I have received from my fellow-men far more recognition than I deserve, and I confess that my sense of shame has always outweighed my pleasure therein."[321]

Albert Einstein told Peter A. Bucky,

> "Peter, I fully realize that many people listen to me not because they agree with me or because they like me particularly, but because I am Einstein. If a man has this rare capacity to have such esteem with his fellow men, then it is his obligation and duty to use this power to do good for his fellow men."[322]

Einstein "had been *given* a publicity value which he did not *earn*" so that he could promote political Zionism among Jews. Political Zionism is a racist movement among Jews meant to segregate Jews in Palestine in order to end the assimilation of Jews into other cultures and "races". In 1919, most Jews opposed this racist movement and the Zionists needed a famous spokesman to help overcome this resistence to Zionism among Jews.

Albert Einstein confided to his old friend and confidant Michele Besso, on 12 December 1919, that he planned to attend a Zionist conference dedicated to founding a Hebrew university in Palestine. Einstein wrote,

> "The reason I am going to attend is not that I think I am especially well qualified, but because my name, in high favor since the English solar eclipse expeditions, can be of benefit to the cause by encouraging the lukewarm kinsmen."[323]

4.2 The "Quantity of Motion"—Momentum, *Vis Viva* and Kinetic Energy

Consider briefly the mass-energy equivalence. Huyghens and Leibnitz[324] presented the quantity of motion, *vis viva*, energy, $E = mv^2$, as opposed to the Aristotelian-Cartesian-Newtonian quantity of motion,[325] momentum, $\rho = mv$. This mathematical identity between energy[326] and mass, $E = mv^2$, is the mass-energy equivalence, stated as a circle function, and "*celeritas*", "*c*", is simply one state of relative velocity—a particular case of "*velocity*", "*v*".

4.3 The Atom as a Source of Energy and Explosive Force

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Isaac Newton asked if mass is convertible into light, and wondered if light might be subject to gravity. From Newton's *Opticks*,

> "QUERY 1. Do not bodies act upon light at a distance, and by their action bend its rays; and is not this action (*cæteris paribus*) strongest at the least distance?"

and,

> "QUERY 30. Are not gross bodies and light convertible into one another, and may not bodies receive much of their activity from the particles of light which enter their composition? [***] The changing of bodies into light, and light into bodies, is very conformable to the course of Nature, which seems delighted with transmutations. [***] why may not Nature change bodies into light, and light into bodies?"

S. Tolver Preston answered Newton's queries with a loud, "Yes!" In anticipation of Thomson, De Pretto and the Einsteins, S. Tolver Preston formulated atomic energy, the atomic bomb and superconductivity back in the 1870's, based on the formula for *vis viva* $E = mc^2$, and the formula for *kinetic*[327] energy $E = \frac{1}{2}mc^2$, where *celeritas*, "*c*", signifies the speed of light. Pursuing George-Louis Le Sage's theory, Preston believed that if mass could be attenuated into æther and acquire the normal velocity of æther particles, it would represent a tremendous store of energy; since æther particles move at light speed—a limiting velocity, the *vis viva* is equal to mass times the square of the speed of light and the kinetic energy is equal to one half of the mass times the square of the speed of light.

In the 1700's, George-Louis Le Sage proposed that gravity may propagate at light speed, in anticipation of the general theory of relativity,

> "How much less therefore would they be perceived if we assume for the [gravitational] corpuscles the velocity of light, which is nine hundred thousand times as great as that of sound."[328]

The *vis viva* of these corpuscles is $E = mc^2$.

As but one example of Preston's amazing anticipation of 20th Century technology, and the powerful heuristic value of the æther-

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matter-energy hypothesis, Preston calculated the kinetic energy of masses moving at light speed:

> "165. To give an idea, first, of the enormous intensity of the store of energy attainable by means of that extensive state of subdivision of matter which renders a high normal speed practicable, it may be computed that a quantity of matter representing a total mass of only one grain, and possessing the normal velocity of the ether particles (that of a wave of light), encloses a store of energy represented by upwards of one thousand millions of foot-tons, or the mass of one single grain contains an energy not less than that possessed by a mass of forty thousand tons, moving at the speed of a cannon ball (1200 feet per second); or other wise, a quantity of matter representing a mass of one grain endued with the velocity of the ether particles, encloses an amount of energy which, if entirely utilized, would be competent to project a weight of one hundred thousand tons to a height of nearly two miles (1.9 miles)." [329]

Preston stated in 1883,

> "Let us not deviate from the well-tried ground of the atomic constitution of matter, already won with so much labour, unless we are forced to do so, and let us work towards the great generalisation of the Unity of Matter and of Energy."[330]

Einstein stated on 21 September 1909,

> "The theory of relativity has thus changed our views on the nature of light insofar as it does not conceive of light as a sequence of states of a hypothetical medium, but rather as something having an independent existence just like matter. Furthermore, this theory shares with the corpuscular theory of light the characteristic feature of a transfer of inertial mass from the emitting to the absorbing body. Regarding our conception of the structure of light, in particular of the distribution of energy in the irradiated space, the theory of relativity did not change anything."[331]

The mathematical and metaphysical identity of matter and energy is the product of an ancient search for an *Urstoff*, the fundamental stuff of

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the universe, a search critically analyzed by John E. Boodin.[332] What is that something which we call "matter"?

From at least the time of Thales onward this fundamental stuff of the universe was seen by some as æther with our minds construing form from the motions in this hypothetical æther. Energy was an attribute of æther, the continuity of its motions and the waves which form within it. This evolved in the Monistic philosophy popular in the 1800's into the notion of the multiplicity of the universe, with one identity, energy and matter as the conscious image of motion, which exist in the human mind as illusions drawn from multiplicity.

A baseball in motion is not one thing which flies from place to place, but is a multiplicity of things we call "a baseball", but which is not the same stuff from place to place, all things being coexistent forever. J. J. Thomson reawoke an interest in atomism, and defined the identity he proposed between energy and matter, as the motion of the æther, leading many to the conclusion (Einstein sometimes supported, sometimes opposed) that, as John E. Boodin stated in 1908,

> "The atom is no longer regarded as eternal and indifferent, but is the storehouse of pent-up energy of enormous quantity, though, as in the case of radium, it may be in a very unstable equilibrium."[333]

Albert and Mileva also agreed with Newton's corpuscular hypothesis, but without realizing its implications,

> "When a body emits the energy L in the form of radiation, it thereby reduces its mass by L/c^2."
>
> "Gibt ein Körper die Energie L in Form von Strahlung ab, so verkleinert sich seine Masse um L/V^2."[334]

On 15 December 1919, *The New York Times* wrote on page 14:

"Obviously a Rash Prophecy.

As it was before the Royal Society that Sir OLIVER LODGE last week discussed atomic energies and the possibilities they offer, it is to be presumed that he spoke with some care. Yet, when he prophesied that within a century the power now derived from burning 1,000 tons of coal would be obtained by setting free the force latent in two ounces of some unnamed substance,

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one cannot help remembering that Sir OLIVER has two personalities—that he is an eminent scientist and a credulous listener to 'mediums.'

That the atoms, instead of being mere ultimate divisions of dead matter, are alive with force nobody now doubts, but it seems hardly scientific to emphasize as Sir OLIVER did the astonishing velocity at which move the missiles which some atoms shoot out without at the same time calling attention to the size of the missiles. He knows, of course, the formulae relating to speed, mass, and momentum, and that to get any appreciable amount of 'work' done by the radium particles he described it would seem that they would have to move far more rapidly than they do. And a way to harness them is hardly imaginable, as yet."

As opposed to Lodge, Albert Einstein believed that atomic energy could not be harnessed. Moszkowski, who wrongfully attributes priority for first formulating $\boldsymbol{E = mc^2}$ to Einstein, wrote an interesting and historically significant chapter in his book *Einstein: The Searcher*, which I reproduce here in its entirety.

Sir Oliver Lodge, Alexander Wilhelm Pflüger,[335] and Alexander Moszkowski had discussed the possibility of using the atom as a source of power, which idea Albert Einstein rejected. Moszkowski's book is but one of many examples where Einstein tended to discount the possibility of harnessing the power of the atom, contrary to the modern misleading impression one receives from the media and large segments of the Physics community that he was the father of the idea. However, all of these works are derivative of H. G. Wells' *The World Set Free: A Story of Mankind*, Macmillan, London, (1914); also publish in Leipzig, Germany by B. Tauchnitz; and Frederick Soddy's *The Interpretation of Radium* of 1909 produced from lectures given in 1908.

Alexander Moszkowski wrote in 1921,

"CHAPTER II

BEYOND OUR POWER

Useful and Latent Forces.—Connexion between Mass, Energy, and Velocity of Light.—Deriving Power by Combustion—One Gramme of Coal.—Unobtainable Calories—Economics of Coal.—Hopes and Fears.—Dissociated

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Atoms.

29*th March* 1920

WE spoke of the forces that are available for man and which he derives from Nature as being necessary for his existence and for the development of life. What forces are at our disposal? What hopes have we of elaborating our supply of these forces?

Einstein first explained the conception of energy, which is intimately connected with the conception of mass itself. Every amount of substance (I am paraphrasing his words), the greatest as well as the smallest, may be regarded as a store of power, indeed, it is essentially identical with energy. All that appears to our senses and our ordinary understanding as the visible, tangible mass, as the objective body corresponding to which we, in virtue of our individual bodies, abstract the conceptual outlines, and become aware of the existence of a definite copy is, from the physical point of view, a complex of energies. These in part act directly, in part exist in a latent form as strains which, for us, begin to act only when we release them from their state of strain by some mechanical or chemical process, that is, when we succeed in converting the potential energy into kinetic energy. It may be said, indeed, that we have here a physical picture of what Kant called the 'thing in itself.' Things as they appear in ordinary experience are composed of the sum of our direct sensations; each thing acts on us through its outline, colour, tone, pressure, impact, temperature, motion, chemical behaviour, whereas the thing in itself is the sum-total of its energy, in which there is an enormous predominance of those energies which remain latent and are quite inaccessible in practice.

But this 'thing in itself,' to which we shall have occasion to refer often with a certain regard to its metaphysical significance, may be calculated. The fact that it is possible to calculate it takes its origin, like many other things which had in no wise been suspected, in Einstein's Theory of Relativity.

Quite objectively and without betraying in the slightest degree that an astonishing world-problem was being discussed, Einstein expressed himself thus:

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'According to the Theory of Relativity there is a calculable relation between mass, energy, and the velocity of light. The velocity of light (denoted by c, as usual) is equal to $3 \cdot 10^{10}$ cm. per second. Accordingly the square of c is equal to 9 times 10^{20} cm. per second, or, in round numbers, 10^{21} cm. per second. This c^2 plays an essential part if we introduce into the calculation the mechanical equivalent of heat, that is, the ratio of a certain amount of energy to the heat theoretically derivable from it; we get for each gramme $20 \cdot 10^{12}$ that is, 20 billion calories.'

We shall have to explain the meaning of this brief physical statement in its bearing on our practical lives. It operates with only a small array of symbols, and yet encloses a whole universe, widening our perspective to a world-wide range!

To simplify the reasoning and make it more evident we shall not think of the conception of substance as an illimitable whole, but shall fix our ideas on a definite substance, say coal.

There seems little that may strike us when we set down the words:

'One Gramme of Coal.'

We shall soon see what this one gramme of coal conveys when we translate the above-mentioned numbers into a language to which a meaning may be attached in ordinary life. I endeavoured to do this during the above conversation, and was grateful to Einstein for agreeing to simplify his argument by confining his attention to the most valuable fuel in our economic life.

Once whilst I was attending a students' meeting, paying homage to Wilhelm Dove, the celebrated discoverer took us aback with the following remark: When a man succeeds in climbing the highest mountain of Europe he performs a task which, judged from his personal point of view, represents something stupendous. The physicist smiles and says quite simply, 'Two pounds of coal.' He means to say that by burning 2 lb. of coal we gain sufficient energy to lift a man from the sea-level to the summit of Mont Blanc.

It is assumed, of course, that an ideal machine is used, which converts the heat of combustion without loss into work. Such a machine does not exist, but may easily be imagined by supposing the imperfections of machines made by human hands to be eliminated.

Such effective heat is usually expressed in calories. A calorie

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is the amount of heat that is necessary to raise the temperature of a gramme of water by one degree centigrade. Now the theorem of the Mechanical Equivalent, which is founded on the investigations of Carnot, Robert Mayer, and Clausius, states that from one calorie we may obtain sufficient energy to lift a pound weight about 3 feet. Since 2 lb. of coal may be made to yield 8 million calories, they will enable us to lift a pound weight through 24 million feet, theoretically, or, what comes to the same approximately, to lift a 17-stone man through 100,000 feet, that is, nearly 19 miles: this is nearly seven times the height of Mont Blanc.

At the time when Dove was lecturing, Einstein had not yet been born, and when Einstein was working out his Theory of Relativity, Dove had long passed away, and with him there vanished the idea of the small value of the energy stored in substance to give way to a very much greater value of which we can scarce form an estimate. We should feel dumbfounded if the new calculation were to be a matter of millions, but actually we are to imagine a magnification to the extent of billions. This sounds almost like a fable when expressed in words. But a million is related to a billion in about the same way as a fairly wide city street to the width of the Atlantic Ocean. Our Mont Blanc sinks to insignificance. In the above calculation it would have to be replaced by a mountain 50 million miles high. Since this would lead far out into space, we may say that the energy contained in a kilogramme of coal is sufficient to project a man so far that he will never return, converting him into a human comet. But for the present this is only a theoretical store of energy which cannot yet be utilized in practice.

Nevertheless, we cannot avoid it in our calculations just as we cannot avoid that remarkable quantity *c*, the velocity of light that plays its part in the tiny portion of substance as it does in everything, asserting itself as a regulative factor in all world phenomena. It is a natural constant that preserves itself unchanged as 180,000 miles per second under all conditions, and which truly represents what appeared to Goethe as 'the immovable rock in the surging sea of phenomena,' as a phantasm beyond the reach of investigators.

It is difficult for one who has not been soaked in all the elements of physical thought to get an idea of what a natural constant means; so much the more when he feels himself

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impelled to picture the constant, so to speak, as the rigid axis of a world constructed on relativity. Everything, without exception, is to be subjected not only to continual change (and this was what Heraditus assumed as a fundamental truth in his assertion *panta rhei*, everything flows), but every length-measurement and time-measurement, every motion, every form and figure are dependent on and change with the position of the observer, so that the last vestige of the absolute vanishes from whatever comes into the realm of observation. Nevertheless, there is an absolute despot, who preserves his identity inflexibly among all phenomena—the velocity of light, *c*, of incalculable influence in practice and yet capable of measurement. Its nature has been characterized in one of the main propositions of Einstein stated in 1905: 'Every ray of light is propagated in a system at rest with a definite, constant velocity independent of whether the ray is emitted by a body at rest or in motion.' But this constancy of the omnipotent *c* is not only in accordance with world relativity: it is actually the main pillar which supports the whole doctrine; the further one penetrates into the theory, the more clearly does one feel that it is just this *c* which is responsible for the unity, connectivity, and invincibility of Einstein's world system.

In our example of the coal, from which we started, *c* occurs as a square, and it is as a result of multiplying 300,000 by itself (that is, forming c^2) that we arrive at the thousands of milliards of energy units which we associated above with such a comparatively insignificant mass. Let us picture this astounding circumstance in another way, although we shall soon see that Einstein clips the wings of our soaring imagination. The huge ocean liner *Imperator*, which can develop a greater horsepower than could the whole of the Prussian cavalry before the war, used to require for one day's travel the contents of two very long series of coal-trucks (each series being as long as it takes the strongest locomotive to pull). We now know that there is enough energy in two pounds of coal to enable this boat to do the whole trip from Hamburg to New York at its maximum speed.

I quoted this fact, which, although it sounds so incredibly fantastic, is quite true, to Einstein with the intention of justifying the opinion that it contained the key to a development which would initiate a new epoch in history and would be the panacea of all human woe. I drew an enthusiastic picture of a dazzling Utopia, an orgy of hopeful dreams, but immediately noticed that

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I received no support from Einstein for these visionary aspirations. To my disappointment, indeed, I perceived that Einstein did not even show a special interest in this circumstance which sprang from his own theory, and which promised such bountiful gifts. And to state the conclusion of the story straight away I must confess that his objections were strong enough not only to weaken my rising hopes, but to annihilate them completely.

Einstein commenced by saying: 'At present there is not the slightest indication of when this energy will be obtainable, or whether it will be obtainable at all. For it would presuppose a disintegration of the atom effected at will—a shattering of the atom. And up to the present there is scarcely a sign that this will be possible. We observe atomic disintegration only where Nature herself presents it, as in the case of radium, the activity of which depends upon the continual explosive decomposition of its atom. Nevertheless, we can only establish the presence of this process, but cannot produce it; science in its present state makes it appear almost impossible that we shall ever succeed in so doing.'

The fact that we are able to abstract a certain number of calories from coal and put them to practical use comes about owing to the circumstance that combustion is only a molecular process, a change of configuration, which leaves fully intact the atoms of which the molecules are composed. When carbon and oxygen combine, the elementary constituent, the atom, remains quite unimpaired. The above calculation, 'mass multiplied by the square of the velocity of light,' would have a technical significance only if we were able to attack the interior of the atom; and of this there seems, as I remarked, not the remotest hope.

Out of the history of technical science it might seem possible to draw on examples contradictory to this first argument which is soon to be followed by others equally important. As a matter of fact, rigorous science has often declared to be impossible what was later discovered to be within the reach of technical attainment—things that seem to us nowadays to be ordinary and self-evident. Werner Siemens considered it impossible to fly by means of machines heavier than air, and Helmholtz proved mathematically that it was impossible. Antecedent to the discovery of the locomotive the 'impossible' of the academicians played an important part; Stephenson as well as Riggenbach (the

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inventors of the locomotive) had no easy task to establish their inventions in the face of the general reproach of craziness hurled at them. The eminent physicist Babinet applied his mathematical artillery to demolish the ideas of the advocates of a telegraphic cable between Europe and America. Philipp Reis, the forerunner of the telephone, failed only as a result of the 'impossible' of the learned physicist Poggendorff; and even when the practical telephone of Graham Bell (1876) had been found to work in Boston, on this side of the Atlantic there was still a hubbub of 'impossible' owing to scientific reasons. To these illustrations is to be added Robert Mayer's mechanical equivalent of heat, a determining factor in our above calculations of billions; it likewise had to overcome very strong opposition on the part of leading scientists.

Let us imagine the state of mankind before the advent of machines and before coal had been made available as a source of power. Even at that time a far-seeing investigator would have been able to discover from theoretical grounds the 8000 calories mentioned earlier and also their transformation into useful forces. He would have expressed it in another way and would have got different figures, but he would have arrived at the conclusion: Here is a virtual possibility which must unfortunately remain virtual, as we have no machine in which it can be used. And however far-sighted he may have been, the idea of, say, a modern dynamo or a turbine-steamer would have been utterly inconceivable to him. He would not have dreamed such a thing. Nay, we may even imagine a human being of the misty dawn of prehistoric ages, of the diluvial period, who had suddenly had a presentiment of the connexion between a log of wood and the sun's heat, but who was yet unaware of the uses of fire; he would argue from his primordial logic that it was not possible and never would be possible to derive from the piece of wood something which sends out warmth like the sun.

I believe now, indeed, that we have grounds for considering ourselves able to mark off the limits of possibility more clearly than the present position of science would seem to warrant. There is the same relation between such possibilities and absolute impossibilities as there is between Leibniz's *vérités de fait* and the *vérités éternelles*. The fact that we shall never succeed in constructing a plane isosceles triangle with unequal base angles is a *vérité éternelle*. On the other hand, it is only a

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vérité de fait that science is precluded from giving mortal man eternal life. This is only improbable in the highest degree, for the fact that, up to the present, all our ancestors have died is only a finite proof. The well-known Cajus of our logic books need not die; the chances of his dying are only $\frac{n}{n+1}$, where we denote the total of all persons that have passed away up to this moment by *n*. If I ask a present-day authority in biology or medicine what evidence there is that it will be possible to preserve an individual person permanently from death, he would confess: not the slightest. Nevertheless, Helmholtz declared: 'To a person who tells me that by using certain means the life of a person may be prolonged indefinitely I can oppose my extreme disbelief, *but I cannot contradict him absolutely*.'

Einstein himself once pointed out to me such very remote possibilities; it was in connexion with the following circumstance. It is quite impossible for a moving body ever to attain a velocity greater than that of light, because it is scientifically inconceivable. On the other hand, it is conceivable, and therefore within the range of possibility, that man may yet fly to the most distant constellations.

There is, therefore, no absolute contradiction to the notion of making available for technical purposes the billions of calories that occurred in our problem. As soon as we admit it as possible for discussion, we find ourselves inquiring what the solution of the problem could signify. In our intercourse we actually arrived at this question, and discovered the most radical answer in a dissertation which Friedrich Siemens has written about coal in general without touching in the slightest on these possibilities of the future. I imagine that this dissertation was a big trump in my hand, but had soon to learn from the reasoned contradiction of Einstein that the point at issue was not to be decided in this way.

Nevertheless, it will repay us to consider these arguments for a moment.

Friedrich Siemens starts from two premises which he seemingly bases on scientific reasoning, thus claiming their validity generally. They are: Coal is the measure of all things. The price of every product represents, directly or indirectly, the value of the coal contained in it.

As all economic values in over-populated countries are the result of work, and as work presupposes coal, capital is

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synonymous with coal. The economic value of each object is the sum-total of the coal that had to be used to manufacture the object in question. In over-populated states each wage is the value of the coal that is necessary to make this extra life possible. If there is a scarcity of coal, the wages go down in value; if there is no coal, the wages are of no value at all, no matter how much paper money be issued.

As soon as agriculture requires coal (this occurs when it is practised intensively and necessitates the use of railways, machines, artificial manures), coal becomes involved with food-stuffs. Thanks to industrialism, coal is involved in clothing and housing, too.

Since money is equivalent to coal, proper administration of finance is equivalent to a proper administration of coal resources, and our standard of currency is in the last instance a coal-currency. Gold as money is now concentrated coal.

The most advanced people is that which derives from one kilogramme of coal the greatest possibilities conducive to life. Wise statesmanship must resolve itself into wise administration of coal. Or, as it has been expressed in other words elsewhere: 'We must think in terms of coal.'

These fundamental ideas were discussed, and the result was that Einstein admitted the premises in the main, but failed to see the conclusiveness of the inferences. He proved to me, step by step, that Siemens' line of thought followed a vicious circle, and, by begging the question, arrived at a false conclusion. The essential factor, he said, is man-power, and so it will remain; it is this that we have to regard as the primary factor. Just so much can be saved to advantage as there is man-power available for purposes other than for the production of coal from which they are now released. If we succeed in getting greater use out of a kilogramme of coal by better management, then this is measurable in man-power, with which one may dispense for the mining of coal, and which may be applied to other purposes.

If the assertion: 'Coal is the measure of all things,' were generally valid, it should stand every test. We need only try it in a few instances to see that the thesis does not apply. For example, said Einstein: However much coal we may use, and however cleverly we may dispose of it, it will not produce cotton. Certainly the freightage of cotton-wool could be reduced in price, but the value-factor represented by man-power can

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never disappear from the price of the cotton.

The most that can be admitted is that an increase of the amount of power obtained from coal would make it possible for more people to exist than is possible at present, that is, that the margin of over-population would become extended. But we must not conclude that this would be a boon to mankind. 'A maximum is not an optimum.'

He who proclaims the maximum without qualification as the greatest measure of good is like one who studies the various gases in the atmosphere to ascertain their good or bad effect on our breathing, and arrives at the conclusion: the nitrogen in the air is harmful, so we must double the proportion of oxygen to counteract it; this will confer a great benefit on humanity!

[*Footnote:* *The parts included between * . . . * are to be regarded as supplementary portions intended to elucidate the arguments involved in the dialogue. In many points they are founded on utterances of Einstein, but also contain reflections drawn from other sources, as well as opinions and inferences which fall to the account of the author, as already remarked in the preface. One will not get far by judging these statements as right or wrong, for even the debatable view may prove itself to be expeditious and suggestive in the perspective of these conversations. Wherever it was possible, without the connexion being broken, I have called attention to the parts which Einstein corrected or disapproved of. In other places I refrained from this, particularly when the subject under discussion demanded an even flow of argument. It would have disturbed the exposition if I had made mention of every counter-argument of the opposing side in all such cases while the explanation was proceeding along broad lines.]

*Armed with this striking analogy, we can now subject the foundation of Siemens' theory to a new scrutiny, and we shall then discover that even the premises contain a trace of the *petitio principii* that finally receives expression in the radical and one-sided expression: 'Coal is everything.'

As if built on solid foundations this first statement looms before us: Coal is solar energy. This is so far indisputable. For all the coal deposits that are still slumbering in the earth were once stately plants, dense woods of fern, which, bearing the burden of millions of years, have saved up for us what they had once extracted as nutrition from the sun's rays. We may let the parallel idea pass without contention: In the beginning was not the Word, nor the Deed, but, in the beginning was the Sun. The

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energy sent out by the sun to the earth for mankind is the only necessary and inevitable condition for deeds. Deeds mean work, and work necessitates life. But we immediately become involved in an unjustifiable subdivision of the idea, for the propounder of the theory says next: '. . . Coal is solar energy, therefore coal is necessary if we are to work . . .' and this has already thrust us from the paths of logic; the prematurely victorious ergo breaks down. For, apart from the solar energy converted into coal, the warmth of our mother planet radiates on us, and furnishes us with the possibility of work. Siemens' conclusion, from the point of view of logic, is tantamount to: Graphite is solar energy; hence graphite is necessary, if we are to be able to work. The true expression of the state of affairs is: Coal is, for our present conditions of life, the most important, if not the exclusive, preliminary for human work.

And when we learn from political economy that 'in a social state only the necessary human labour and the demand for power-installations which require coal, and hence again labour for their production, come into question,' this in no way implies the assertion, as Siemens appears to assume, that coal can be made out of labour. But it does signify that work founded on the sun's energy need not necessarily be reducible to coal. And this probably coincides with Einstein's opinion, which is so much the more significant, as his own doctrine points to the highest measure of effect in forces, even if only theoretically.*

Nevertheless, it is a fact that every increase in the quantity of power derived, when expressed per kilo, denotes a mitigation of life's burdens; it is only a question of the limits involved.

Firstly, is technical science with its possibilities, as far as they can be judged at present, still able to guarantee the future for us? Can it spread out the effective work so far that we may rely peacefully on the treasures of coal slumbering in the interior of the earth?

Evidently not. For in this case we are dealing with quantities that may be approximately estimated. And even if we get three times, nay ten times, as many useful calories as before, there is a parallel calculation of evil omen that informs us: there will be an end to this feast of energy.

In spite of all the embarrassments due to the present shortage of coal we have still always been able to console ourselves with the thought that there is really a sufficiency, and that it is only a

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question of overcoming stoppages. It is a matter of fact that from the time of the foundation of the German Empire to the beginning of the World War coal production had been rising steadily, and it was possible to calculate that in spite of the stupendous quantities that were being removed from the black caves of Germany, there remained at least 2000 milliards of marks in value (taken at the nominal rate, that is, £100,000,000,000). Nevertheless, geologists and mining experts tell us that our whole supply will not last longer than 2000 years, in the case of England 500 years, and in that of France 200 years. Even if we allow amply for the opening up of new coal-fields in other continents, we cannot get over the fact that in the prehistoric fern forests the sun has stored up only a finite, exhaustible amount of energy, and that within a few hundred years humanity will be faced with a coal famine.

Now, if coal were really the measure of all things, and if the possibility of life depended only on the coal supply, then our distant descendants would not only relapse into barbarity, but they would have to expect the absolute zero of existence. We should not need to worry at all about the entropy death of the universe, as our own extinction on this earthly planet beckons to us from an incomparably nearer point of time.

At this stage of the discussion Einstein revealed prospects which were entirely in accordance with his conviction that the whole argument based on the coal assumption was untenable. He stated that it was by no means a Utopian idea that technical science will yet discover totally new ways of setting free forces, such as using the sun's radiation, or water power, or the movement of the tides, or power reservoirs of Nature, among which the present coal supply denotes only one branch. Since the beginning of coal extraction we have lived only on the remains of a prehistoric capital that has lain in the treasure-chests of the earth. It is to be conjectured that the interest on the actual capital of force will be very much in excess of what we can fetch out of the depositories of former ages.

To form an estimate of this actual capital, entirely independent of coal, we may present some figures. Let us consider a tiny water canal, a mere nothing in the watery network of the earth, the Rhine-falls at Schaffhausen, that may appear mighty to the beholder, but only because he applies his tourist's measure instead of a planetary one. But even this

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bagatelle in the household of Nature represents very considerable effectual values for us: 200 cubic metres spread over a terrace 20 metres high yield 67,000 horse-power, equivalent to 50,000 kilowatts. This cascade alone would suffice to keep illuminated to their full intensity 1,000,000 glow-lamps, each of 50 candle-power, and according to our present tariff we should have to pay at least 70,000 marks (£3500 nominally) per hour. The coal-worshipper will be more impressed by a different calculation. The Rhine-falls at Schaffhansen is equivalent in value to a mine that yields every day 145 tons of the finest brown coal. If we took the Niagara Falls as an illustration, these figures would have to be multiplied by about 80.

And by what factor would we have to multiply them, if we wished to get only an approximate estimate of the energy that the breathing earth rolls about in the form of the tides? The astronomer Bessel and the philosopher-physicist Fechner once endeavoured to get at some comparative picture of these events. It required 360,000 men twenty years to build the greatest Egyptian pyramid, and yet its cubical contents are only about the millionth of a cubic mile, and perhaps if we sum up everything that men and machinery have moved since the time of the Flood till now, a cubic mile would not yet have been completed. In contrast with this, the earth in its tidal motion moves 200 cubic miles of water from one quadrant of the earth's circumference to another *in every quarter of a day*. From this we see at once that all the coal-mines in the world would mean nothing to us if we could once succeed in making even a fraction of the pulse-beat of the earth available for purposes of industry.

If, however, we should be compelled to depend on coal, our imaginations cling so much more closely to that enormous quantity given by the expression mc^2, which was derived from the theory of relativity.

The 20 billion calories that are contained in each gramme of coal exercise a fascination on our minds. And although Einstein states that there is not the slightest indication that we shall get at this supply, we get carried along by an irresistible impulse to picture what it would mean if we should actually succeed in tapping it. The transition from the golden to the iron age, as pictured in Hesiod, Aratus, and Ovid, takes shape before our eyes, and following our bent of continuing this cyclically, we take pleasure in fancying ourselves being rescued from the

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serfdom of the iron and of the coal age to a new golden age. A supply, such as is piled up in an average city storing-place, would be sufficient to supply the whole world with energy for an immeasurable time. All the troubles and miseries arising from the running of machines, the mechanical production of wares, house-fires would vanish, and all the human labour at present occupied in mining coal would become free to cultivate the land, all railways and boats would run almost without expense, an inconceivable wave of happiness would sweep over mankind. It would mean an end of coal-, freight-, and food-shortage! We should at last be able to escape out of the hardships of the day, which is broken up by strenuous work, and soar upwards to brighter spheres where we would be welcomed by the true values of life. How alluring is the song of Sirens chanted by our physics with its high 'C,' the velocity of light to the second power, which we have got to know as a factor in this secret store of energy.

But these dreams are futile. For Einstein, to whom we owe this formula so promising of wonders, not only denies that it can be applied practically, but also brings forward another argument that casts us down to earth again. Supposing, he explained, it were possible to set free this enormous store of energy, then we should only arrive at an age, compared with which the present coal age would have to be called golden.

And, unfortunately, we find ourselves obliged to fall in with this view, which is based in the wise old saw μηδὲν ἄγαν, *ne quid nimis*, nothing in excess. Applied to our case, this means that when such a measure of power is set free, it does not serve a useful purpose, but leads to destruction. The process of burning, which we used as an illustration, calls up the picture of an oven in which we can imagine this wholesale production of energy, and experience tells us that we should not heat an oven with dynamite.

If technical developments of this kind were to come about, the energy supply would probably not be capable of regulation at all. It makes no difference if we say that we only want a part of those 20 billion calories, and that we should be glad to be able to multiply the 8000 calories required to-day by 100. That is not possible, for if we should succeed in disintegrating the atom, it seems that we should have the billions of calories rushing unchecked on us, and we should find ourselves unable to cope

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with them, nay, perhaps even the solid ground, on which we move, could not withstand them.

No discovery remains a monopoly of only a few people. If a very careful scientist should really succeed in producing a practical heating or driving effect from the atom, then any untrained person would be able to blow up a whole town by means of only a minute quantity of substance. And any suicidal maniac who hated his fellows and wished to pulverize all habitations within a wide range would only have to conceive the plan to carry it out at a moment's notice. All the bombardments that have taken place ever since fire-arms were invented would be mere child's play compared with the destruction that could be caused by two buckets of coal.

At intervals we see stars light up in the heavens, and then become extinguished again; from these we infer that world catastrophes have occurred. We do not know whether it is due to the explosion of hydrogen with other gases, or to collisions between two stellar bodies. There is still room for the assumption that, immeasurably far away in yonder regions of celestial space, something is happening which a malevolent inhabitant of our earth, who has discovered the secret of smashing the atom, might here repeat. And even if our imaginations can be stretched to paint the blessings of this release of energy, they certainly fail to conjure up visions of the disastrous effects which would result.

Einstein turned to a page in a learned work of the mathematical physicist Weyl of Zürich, and pointed out a part that dealt with such an appalling liberation of energy. It seemed to me to be of the nature of a fervent prayer that Heaven preserve us from such explosive forces ever being let loose on mankind!

Subject to present impossibility, it is possible to weave many parallel instances. It is conceivable that by some yet undiscovered process alcohol may be prepared as plentifully and as cheaply as ordinary water. This would end the shortage of alcohol, and would assure delirium tremens for hundreds of thousands. The evil would far outweigh the good, although it might be avoidable, for one can, even if with great difficulty, imagine precautionary measures.

War technique might lead to the use of weapons of great range, which would enable a small number of adventurers to conquer a Great power. It will be objected: this will hold vice

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versa, too. Nevertheless, this would not alter the fact that such long-range weapons would probably lead to the destruction of civilization. Our last hope of an escape would be in a superior moral outlook of future generations, which the optimist may imagine to himself as the *force majeure*.

There are apparently only two inventions, in themselves triumphs of intellect, against which one would have no defence. The first would be thought-reading made applicable to all, and with which Kant has dealt under the term 'thinking aloud.' What is nowadays a rare and very imperfect telepathic 'turn' may yet be generalized and perfected in a manner which Kant supposed not impossible on some distant planet. The association and converse of man with his fellows would not stand the test of this invention, and we should have to be angels to survive it even for a day.

The second invention would be the solution of this mc^2-problem, which I call a problem only because I fail to discover a proper term, whereas so far was it from being a problem for Einstein that it was only in my presence he began to reckon it out in figures from the symbolic formula. To us average beings a Utopia may disclose itself, a short frenzy of joy followed by a cold douche: Einstein stands above it as the pure searcher, who is interested only in the scientific fact, and who, even at the first knowledge of it, preserves its essentially theoretical importance from attempts to apply it practically. If, then, another wishes to hammer out into a fantastic gold-leaf what he has produced as a little particle of gold in his physical investigations, he offers no opposition to such thought-experiments, for one of the deepest traits of his nature is tolerance.

A. Pflüger, one of the best qualified heralds of the new doctrine, has touched on the above matter in his essay, *The Principle of Relativity*. Einstein praised this pamphlet; I mentioned that the author took a view different from that of Einstein, of the possibility of making accessible the mc^2. In discussing the practical significance of this eventuality, Pflüger says: 'It will be time to talk of this point again a hundred years hence.' This seems a short time-limit, even if none of us will live to be present at the discussion. Einstein smiled at this pause of a hundred years, and merely repeated, 'A very good essay!' It is not for me to offer contradictions; and, as far as the implied prognostication is concerned, it will be best for mankind if it

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should prove to be false. If the optimum is unattainable, at least we shall be spared the worst, which is what the realization of this prophecy would inflict on us.

Some months after the above discussion had first been put to paper, the world was confronted by a new scientific event. The English physicist Rutherford had, with deliberate intention, actually succeeded in splitting up the atom. When I questioned Einstein on the possible consequences of this experimental achievement, he declared with his usual frankness, one of the treasures of his character, that he had now occasion to modify somewhat the opinion he had shortly before expressed. This is not to mean that he now considered the practical goal of getting unlimited supply of energy as having been brought within the realm of possibility. He gave it as his view that we are now entering on a new stage of development, which may perhaps disclose fresh openings for technical science. The scientific importance of these new experiments with the atom was certainly to be considered very great.

In Rutherford's operations the atom is treated as if he were dealing with a fortress: he subjects it to a bombardment and then seeks to fire into the breach. The fortress is still certainly far from capitulating, but signs of disruption have become observable. A hail of bullets caused holes, tears, and splinterings.

The projectiles hurled by Rutherford are alpha-particles shot out by radium, and their velocity approaches two-thirds that of light. Owing to the extreme violence of the impact, they succeeded in doing damage to certain atoms enclosed in evacuated glass tubes. It was shown that atoms of nitrogen had been disrupted. It is still unknown what quantities of energy are released in this process. This splitting up of the atom carried out with intention can, indeed, be detected only by the most careful investigations.

As far as practical applications are concerned, then, we have got no further, although we have renewed grounds for hope. The unit of measure, as it were, is still out of proportion to the material to be cut. For the forces which Rutherford had to use to attain this result are relatively very considerable. He derived them from a gramme of radium, which is able to liberate several milliard calories, whereas the net practical result in Rutherford's experiment is still immeasurably small. Nevertheless, it is

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scientifically established that it is possible to split up atoms of one's own free will, and thus the fundamental objection raised above falls to the ground.

There is also another reason for increased hope. It seems feasible that, under certain conditions, Nature would automatically continue the disruption of the atom, after a human being had intentionally started it, as in the analogous case of a conflagration which extends, although it may have started from a mere spark.

A by-product of future research might lead to the transmutation of lead into gold. The possibility of this transformation of elements is subject to the same arguments as those above about the splitting up of the atom and the release of great quantities of energy. The path of decay from radium to lead lies clearly exposed even now, but it is very questionable whether mankind will finally have cause to offer up hymns of thanksgiving if this line from lead on to the precious metals should be continued, for it would cause our conception of the latter to be shattered. Gold made from lead would not give rise to an increase in the value of the meaner metal, but to the utter depreciation of gold, and hence the loss of the standard of value that has been valid since the beginning of our civilization. No economist would be possessed of a sufficiently far-sighted vision to be able to measure the consequences on the world's market of such a revolution in values.

The chief product would, of course, be the gain in energy, and we must bear this in mind when we give ourselves up to our speculations, however optimistic or catastrophic they may be. The impenetrable barrier 'impossible' no longer exists. Einstein's wonderful 'Open Sesame,' mass times the square of the velocity of light, is thundering at the portals.

And mankind finds a new meaning in the old saw: One should never say *never*!"

Moszkowski cites the work of Alexander Wilhelm Pflüger. Pflüger stated,

"Daraus folgt aber nicht, daß das RP [Relativitätsprinzip] keine praktische Bedeutung für die Technik hätte. Nach hundert Jahren wollen wir wieder darüber sprechen. Einstweilen nur dies: aus dem RP folgt, daß die Masse eines Körpers vergrößert wird,

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wenn man ihm Energie (etwa strahlende Wärme) zuführt. Man kann daher die Masse als Energie auffassen, und der alte Satz der Chemiker von der Erhaltung der Masse schmilzt dadurch mit dem Satz von der Erhaltung der Energie zusammen. Man findet ferner, daß jeder Körper, welcher in einem System ruht, von diesem aus beurteilt, die ungeheure Menge mc^2 „latente" Energie enthält, d. h. gleich seiner Masse, gemessen in Grammen, multipliziert mit dem Quadrat der Lichtgeschwindigkeit, gemessen in cm sec. Da $c = 3 \cdot 10t^0$ cm/sec ist, so enthält also ein Kilogramm eines beliebigen Körpers, z. B. der Kohle $1000 \cdot 9 \cdot 10^{20}$ Erg = 23 Billionen Kalorien. Diese Energie steckt unzweifelhaft zum weitaus größten Teil in seinen Atomen. Von ihrer ungeheuren Größe gibt folgende Überlegung einen Begriff. Unser bisheriges Verfahren, Energie aus der Kohle zu gewinnen, beruht auf einem Molekularprozeß, der Vereinigung der intakt bleibenden Atome Kohlenstoff und Sauerstoff zu Kohlensäure, der sogenannten Verbrennung. Er liefert die lächerlich geringe Zahl von etwa 7000 Kalorien pro Kilo Kohle. Gelänge es, die Kohleatome zu zerbrechen und ihnen ihre latente Energie zu entreissen, so vermöchte ein Ozeandampfer von 50000 Pferdekräften mit einem Kilogramm Kohle zehn Jahre lang ununterbrochen zu fahren. Bei den heutigen Energiepreisen wäre die in diesem Kilogramm steckende Energie mehrere hundert Millionen Mark wert. Daß das keine Phantasie ist, lehrt das Beispiel des Radiums. Dieses erzeugt, indem das Radiumatom freiwillig auseinanderbricht, ungeheure Wärmemengen, für deren Quelle man früher keine Erklärung wußte. Das RP gibt diese Erklärung: es ist ein Teil der latenten Energie, die hier frei wird. Mit dieser kleinen Auswahl aus den Folgerungen des RP wollen wir diese Betrachtungen schließen."[336]

Moszkowski's pontificating, which would otherwise might have been profound, appears to have been pretentiously and pompously plagiarized. It is difficult to believe that Moszkowski did not read H. G. Wells' book *The World Set Free: A Story of Mankind*, Macmillan, London, (1914), though Moszkowski does not mention it.

H. G. Wells wrote, *inter alia*, in 1913, in light of the Balkan Wars and in anticipation of the First World War and the Second World War,

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"'And so,' said the professor, 'we see that this Radium, which seemed at first a fantastic exception, a mad inversion of all that was most established and fundamental in the constitution of matter, is really at one with the rest of the elements. It does noticeably and forcibly what probably all the other elements are doing with an imperceptible slowness. It is like the single voice crying aloud that betrays the silent breathing multitude in the darkness. Radium is an element that is breaking up and flying to pieces. But perhaps all elements are doing that at less perceptible rates. Uranium certainly is; thorium—the stuff of this incandescent gas mantle—certainly is; actinium. I feel that we are but beginning the list. And we know now that the atom, that once we thought hard and impenetrable, and indivisible and final and—lifeless—lifeless, is really a reservoir of immense energy. That is the most wonderful thing about all this work. A little while ago we thought of the atoms as we thought of bricks, as solid building material, as substantial matter, as unit masses of lifeless stuff, and behold! these bricks are boxes, treasure boxes, boxes full of the intensest force. This little bottle contains about a pint of uranium oxide; that is to say, about fourteen ounces of the element uranium. It is worth about a pound. And in this bottle, ladies and gentlemen, in the atoms in this bottle there slumbers at least as much energy as we could get by burning a hundred and sixty tons of coal. If at a word, in one instant I could suddenly release that energy here and now it would blow us and everything about us to fragments; if I could turn it into the machinery that lights this city, it could keep Edinburgh brightly lit for a week. But at present no man knows, no man has an inkling of how this little lump of stuff can be made to hasten the release of its store. It does release it, as a burn trickles. Slowly the uranium changes into radium, the radium changes into a gas called the radium emanation, and that again to what we call radium A, and so the process goes on, giving out energy at every stage, until at last we reach the last stage of all, which is, so far as we can tell at present, lead. But we cannot hasten it.'

'I take ye, man,' whispered the chuckle-headed lad, with his red hands tightening like a vice upon his knee. 'I take ye, man. Go on! Oh, go on!'

The professor went on after a little pause. 'Why is the change gradual?' he asked. 'Why does only a minute fraction of the radium disintegrate in any particular second? Why does it dole

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itself out so slowly and so exactly? Why does not all the uranium change to radium and all the radium change to the next lowest thing at once? Why this decay by driblets; why not a decay *en masse?* . . . Suppose presently we find it is possible to quicken that decay?'

The chuckle-headed lad nodded rapidly. The wonderful inevitable idea was coming. He drew his knee up towards his chin and swayed in his seat with excitement. 'Why not?' he echoed, 'why not?'

The professor lifted his forefinger. 'Given that knowledge,' he said, 'mark what we should be able to do! We should not only be able to use this uranium and thorium; not only should we have a source of power so potent that a man might carry in his hand the energy to light a city for a year, fight a fleet of battleships, or drive one of our giant liners across the Atlantic; but we should also have a clue that would enable us at last to quicken the process of disintegration in all the other elements, where decay is still so slow as to escape our finest measurements. Every scrap of solid matter in the world would become an available reservoir of concentrated force. Do you realise, ladies and gentlemen, what these things would mean for us?'

The scrub head nodded. 'Oh! go on. Go on.'

'It would mean a change in human conditions that I can only compare to the discovery of fire, that first discovery that lifted man above the brute. We stand to-day towards radio-activity as our ancestor stood towards fire before he had learnt to make it. He knew it then only as a strange thing utterly beyond his control, a flare on the crest of the volcano, a red destruction that poured through the forest. So it is that we know radio-activity to-day. This—this is the dawn of a new day in human living. At the climax of that civilisation which had its beginning in the hammered flint and the fire-stick of the savage, just when it is becoming apparent that our ever-increasing needs cannot be borne indefinitely by our present sources of energy, we discover suddenly the possibility of an entirely new civilisation. The energy we need for our very existence, and with which Nature supplies us still so grudgingly, is in reality locked up in inconceivable quantities all about us. We cannot pick that lock at present, but——'

He paused. His voice sank so that everybody strained a little

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to hear him.

'——we will.'

He put up that lean finger again, his solitary gesture.

'And then,' he said. . . .

'Then that perpetual struggle for existence, that perpetual struggle to live on the bare surplus of Nature's energies will cease to be the lot of Man. Man will step from the pinnacle of this civilisation to the beginning of the next. I have no eloquence, ladies and gentlemen, to express the vision of man's material destiny that opens out before me. I see the desert continents transformed, the poles no longer wildernesses of ice, the whole world once more Eden. I see the power of man reach out among the stars. . . .'

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Holsten, before he died, was destined to see atomic energy dominating every other source of power, but for some years yet a vast network of difficulties in detail and application kept the new discovery from any effective invasion of ordinary life. The path from the laboratory to the workshop is sometimes a tortuous one; electro-magnetic radiations were known and demonstrated for twenty years before Marconi made them practically available, and in the same way it was twenty years before induced radio-activity could be brought to practical utilisation. The thing, of course, was discussed very much, more perhaps at the time of its discovery than during the interval of technical adaptation, but with very little realisation of the huge economic revolution that impended. What chiefly impressed the journalists of 1933 was the production of gold from bismuth and the realisation albeit upon unprofitable lines of the alchemist's dreams; there was a considerable amount of discussion and expectation in that more intelligent section of the educated publics of the various civilised countries which followed scientific development; but for the most part the world went about its business—as the inhabitants of those Swiss villages which live under the perpetual threat of overhanging rocks and mountains go about their business—just as though the possible was impossible, as though the inevitable was postponed for ever because it was delayed.

It was in 1953 that the first Holsten-Roberts engine brought induced radio-activity into the sphere of industrial production, and its first general use was to replace the steam-engine in

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electrical generating stations. Hard upon the appearance of this came the Dass-Tata engine—the invention of two among the brilliant galaxy of Bengali inventors the modernisation of Indian thought was producing at this time—which was used chiefly for automobiles, aeroplanes, waterplanes, and such-like, mobile purposes. The American Kemp engine, differing widely in principle but equally practicable, and the Krupp-Erlanger came hard upon the heels of this, and by the autumn of 1954 a gigantic replacement of industrial methods and machinery was in progress all about the habitable globe. Small wonder was this when the cost, even of these earliest and clumsiest of atomic engines, is compared with that of the power they superseded. Allowing for lubrication the Dass-Tata engine, once it was started cost a penny to run thirty-seven miles, and added only nine and quarter pounds to the weight of the carriage it drove. It made the heavy alcohol-driven automobile of the time ridiculous in appearance as well as preposterously costly. For many years the price of coal and every form of liquid fuel had been clambering to levels that made even the revival of the draft horse seem a practicable possibility, and now with the abrupt relaxation of this stringency, the change in appearance of the traffic upon the world's roads was instantaneous. In three years the frightful armoured monsters that had hooted and smoked and thundered about the world for four awful decades were swept away to the dealers in old metal, and the highways thronged with light and clean and shimmering shapes of silvered steel. At the same time a new impetus was given to aviation by the relatively enormous power for weight of the atomic engine, it was at last possible to add Redmayne's ingenious helicopter ascent and descent engine to the vertical propeller that had hitherto been the sole driving force of the aeroplane without overweighting the machine, and men found themselves possessed of an instrument of flight that could hover or ascend or descend vertically and gently as well as rush wildly through the air. The last dread of flying vanished. As the journalists of the time phrased it, this was the epoch of the Leap into the Air. The new atomic aeroplane became indeed a mania; every one of means was frantic to possess a thing so controllable, so secure and so free from the dust and danger of the road, and in France alone in the year 1943 thirty thousand of these new aeroplanes were manufactured and licensed, and soared humming softly into the

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sky.

And with an equal speed atomic engines of various types invaded industrialism. The railways paid enormous premiums for priority in the delivery of atomic traction engines, atomic smelting was embarked upon so eagerly as to lead to a number of disastrous explosions due to inexperienced handling of the new power, and the revolutionary cheapening of both materials and electricity made the entire reconstruction of domestic buildings a matter merely dependent upon a reorganisation of the methods of the builder and the house-furnisher. Viewed from the side of the new power and from the point of view of those who financed and manufactured the new engines and material it required, the age of the Leap into the Air was one of astonishing prosperity. Patent-holding companies were presently paying dividends of five or six hundred per cent, and enormous fortunes were made and fantastic wages earned by all who were concerned in the new developments. This prosperity was not a little enhanced by the fact that in both the Dass-Tata and Holsten-Roberts engines one of the recoverable waste products was gold—the former disintegrated dust of bismuth and the latter dust of lead—and that this new supply of gold led quite naturally to a rise in prices throughout the world.

This spectacle of feverish enterprise was productivity, this crowding flight of happy and fortunate rich people—every great city was as if a crawling ant-hill had suddenly taken wing—was the bright side of the opening phase of the new epoch in human history. Beneath that brightness was a gathering darkness, a deepening dismay. If there was a vast development of production there was also a huge destruction of values. These glaring factories working night and day, these glittering new vehicles swinging noiselessly along the roads, these flights of dragon-flies that swooped and soared and circled in the air, were indeed no more than the brightnesses of lamps and fires that gleam out when the world sinks towards twilight and the night. Between these high lights accumulated disaster, social catastrophe. The coal mines were manifestly doomed to closure at no very distant date, the vast amount of capital invested in oil was becoming unsaleable, millions of coal miners, steel workers upon the old lines, vast swarms of unskilled or under-skilled labourers in innumerable occupations, were being flung out of employment by the superior efficiency of the new machinery,

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the rapid fall in the cost of transit was destroying high land values at every centre of population, the value of existing house property had become problematical, gold was undergoing headlong depreciation, all the securities upon which the credit of the world rested were slipping and sliding, banks were tottering, the stock exchanges were scenes of feverish panic;—this was the reverse of the spectacle, these were the black and monstrous under-consequences of the Leap into the Air.

There is a story of a demented London stockbroker running out into Threadneedle Street and tearing off his clothes as he ran. 'The Steel Trust is scrapping the whole of its plant,' he shouted. 'The State Railways are going to scrap all their engines. Everything's going to be scrapped—everything. Come and scrap the mint, you fellows, come and scrap the mint!'

In the year 1955 the suicide rate for the United States of America quadrupled any previous record.

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Viewed from the standpoint of a sane and ambitious social order, it is difficult to understand, and it would be tedious to follow, the motives that plunged mankind into the war that fills the histories of the middle decades of the twentieth century.

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The sky above the indistinct horizons of this cloud sea was at first starry and then paler with a light that crept from north to east as the dawn came on. The Milky Way was invisible in the blue, and the lesser stars vanished. The face of the adventurer at the steering-wheel, darkly visible ever and again by the oval greenish glow of the compass face, had something of that firm beauty which all concentrated purpose gives, and something of the happiness of an idiot child that has at last got hold of the matches. His companion, a less imaginative type, sat with his legs spread wide over the long, coffin-shaped box which contained in its compartments the three atomic bombs, the new bombs that would continue to explode indefinitely and which no one so far had ever seen in action. Hitherto Carolinum, their essential substance, had been tested only in almost infinitesimal quantities within steel chambers embedded in lead. Beyond the thought of great destruction slumbering in the black spheres between his legs, and a keen resolve to follow out very exactly the instructions that had been given him, the man's mind was a blank. His aquiline profile against the starlight expressed nothing

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but a profound gloom.

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The gaunt face hardened to grimness, and with both hands the bomb-thrower lifted the big atomic bomb from the box and steadied it against the side. It was a black sphere two feet in diameter. Between its handles was a little celluloid stud, and to this he bent his head until his lips touched it. Then he had to bite in order to let the air in upon the inducive. Sure of its accessibility, he craned his neck over the side of the aeroplane and judged his pace and distance. Then very quickly he bent forward, bit the stud, and hoisted the bomb over the side.

'Round,' he whispered inaudibly.

The bomb flashed blinding scarlet in mid-air, and fell, a descending column of blaze eddying spirally in the midst of a whirlwind. Both the aeroplanes were tossed like shuttlecocks, hurled high and sideways and the steersman, with gleaming eyes and set teeth, fought in great banking curves for a balance. The gaunt man clung tight with hand and knees; his nostrils dilated, his teeth biting his lips. He was firmly strapped. . . .

When he could look down again it was like looking down upon the crater of a small volcano. In the open garden before the Imperial castle a shuddering star of evil splendour spurted and poured up smoke and flame towards them like an accusation. They were too high to distinguish people clearly, or mark the bomb's effect upon the building until suddenly the façade tottered and crumbled before the flare as sugar dissolves in water. The man stared for a moment, showed all his long teeth, and then staggered into the cramped standing position his straps permitted, hoisted out and bit another bomb, and sent it down after its fellow.

The explosion came this time more directly underneath the aeroplane and shot it upward edgeways. The bomb box tipped to the point of disgorgement, and the bomb-thrower was pitched forward upon the third bomb with his face close to its celluloid stud. He clutched its handles, and with a sudden gust of determination that the thing should not escape him, bit its stud. Before he could hurl it over, the monoplane was slipping sideways. Everything was falling sideways. Instinctively he gave himself up to gripping, his body holding the bomb in its place.

Then that bomb had exploded also, and steersman, thrower, and aeroplane were just flying rags and splinters of metal and

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drops of moisture in the air, and a third column of fire rushed eddying down upon the doomed buildings below. . . .

§ 4.

Never before in the history of warfare had there been a continuing explosive; indeed, up to the middle of the twentieth century the only explosives known were combustibles whose explosiveness was due entirely to their instantaneousness; and these atomic bombs which science burst upon the world that night were strange even to the men who used them. Those used by the Allies were lumps of pure Carolinum, painted on the outside with unoxidised cydonator inducive enclosed hermetically in a case of membranium. A little celluloid stud between the handles by which the bomb was lifted was arranged so as to be easily torn off and admit air to the inducive, which at once became active and set up radio-activity in the outer layer of the Carolinum sphere. This liberated fresh inducive, and so in a few minutes the whole bomb was a blazing continual explosion. The Central European bombs were the same, except that they were larger and had a more complicated arrangement for animating the inducive.

Always before in the development of warfare the shells and rockets fired had been but momentarily explosive, they had gone off in an instant once for all, and if there was nothing living or valuable within reach of the concussion and the flying fragments, then they were spent and over. But Carolinum, which belonged to the β-group of Hyslop's so-called 'suspended degenerator' elements, once its degenerative process had been induced, continued a furious radiation of energy and nothing could arrest it. Of all Hyslop's artificial elements, Carolinum was the most heavily stored with energy and the most dangerous to make and handle. To this day it remains the most potent degenerator known. What the earlier twentieth-century chemists called its half period was seventeen days; that is to say, it poured out half of the huge store of energy in its great molecules in the space of seventeen days, the next seventeen days' emission was a half of that first period's outpouring, and so on. As with all radio-active substances this Carolinum, though every seventeen days its power is halved, though constantly it diminishes towards the imperceptible, is never entirely exhausted, and to this day the battle-fields and bomb fields of that frantic time in human history are sprinkled with radiant matter, and so centres of

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inconvenient rays.

What happened when the celluloid stud was opened was that the inducive oxidised and became active. Then the surface of the Carolinum began to degenerate. This degeneration passed only slowly into the substance of the bomb. A moment or so after its explosion began it was still mainly an inert sphere exploding superficially, a big, inanimate nucleus wrapped in flame and thunder. Those that were thrown from aeroplanes fell in this state, they reached the ground still mainly solid, and, melting soil and rock in their progress, bored into the earth. There, as more and more of the Carolinum became active, the bomb spread itself out into a monstrous cavern of fiery energy at the base of what became very speedily a miniature active volcano. The Carolinum, unable to disperse, freely drove into and mixed up with a boiling confusion of molten soil and superheated steam, and so remained spinning furiously and maintaining an eruption that lasted for years or months or weeks according to the size of the bomb employed and the chances of its dispersal. Once launched, the bomb was absolutely unapproachable and uncontrollable until its forces were nearly exhausted, and from the crater that burst open above it, puffs of heavy incandescent vapour and fragments of viciously punitive rock and mud, saturated with Carolinum, and each a centre of scorching and blistering energy, were flung high and far.

Such was the crowning triumph of military science, the ultimate explosive that was to give the 'decisive touch' to war.

. . .

§ 5.

A recent historical writer has described the world of that time as one that 'believed in established words and was invincibly blind to the obvious in things.' Certainly it seems now that nothing could have been more obvious to the people of the earlier twentieth century than the rapidity with which war was becoming impossible. And as certainly they did not see it. They did not see it until the atomic bombs burst in their fumbling hands. Yet the broad facts must have glared upon any intelligent mind. All through the nineteenth and twentieth centuries the amount of energy that men were able to command was continually increasing. Applied to warfare that meant that the power to inflict a blow, the power to destroy, was continually increasing. There was no increase whatever in the ability to

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escape. Every sort of passive defence, armour, fortifications, and so forth, was being outmastered by this tremendous increase on the destructive side. Destruction was becoming so facile that any little body of malcontents could use it; it was revolutionising the problems of police and internal rule. Before the last war began it was a matter of common knowledge that a man could carry about in a handbag an amount of latent energy sufficient to wreck half a city. These facts were before the minds of everybody; the children in the streets knew them. And yet the world still, as the Americans used to phrase it, 'fooled around' with the paraphernalia and pretensions of war.

It is only by realising this profound, this fantastic divorce between the scientific and intellectual movement on the one hand, and the world of the lawyer-politician on the other, that the men of a later time can hope to understand this preposterous state of affairs. Social organisation was still in the barbaric stage. There were already great numbers of actively intelligent men and much private and commercial civilisation, but the community, as a whole, was aimless, untrained and unorganised to the pitch of imbecility. Collective civilisation, the 'Modern State,' was still in the womb of the future. . . .

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The enemy began sniping the rifle pits from shelters they made for themselves in the woods below. A man was hit in the pit next to Barnet, and began cursing and crying out in a violent rage. Barnet crawled along the ditch to him and found him in great pain, covered with blood, frantic with indignation, and with the half of his right hand smashed to a pulp. 'Look at this,' he kept repeating, hugging it and then extending it. 'Damned foolery! Damned foolery! My right hand, sir! My right hand!'

For some time Barnet could do nothing with him. The man was consumed by his tortured realisation of the evil silliness of war, the realisation which had come upon him in a flash with the bullet that had destroyed his skill and use as an artificer for ever. He was looking at the vestiges with a horror that made him impenetrable to any other idea. At last the poor wretch let Barnet tie up his bleeding stump and help him along the ditch that conducted him deviously out of range. . . .

When Barnet returned his men were already calling out for water, and all day long the line of pits suffered greatly from thirst. For food they had chocolate and bread. 'At first,' he says,

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'I was extraordinarily excited by my baptism of fire. Then as the heat of the day came on I experienced an enormous tedium and discomfort. The flies became extremely troublesome, and my little grave of a rifle pit was invaded by ants. I could not get up or move about, for some one in the trees had got a mark on me. I kept thinking of the dead Prussian down among the corn, and of the bitter outcries of my own man. Damned foolery! It *was* damned foolery. But who was to blame? How had we got to this? . . .

'Early in the afternoon an aeroplane tried to dislodge us with dynamite bombs, but she was hit by bullets once or twice, and suddenly dived down over beyond the trees.

'From Holland to the Alps this day,' I thought, 'there must be crouching and lying between half and a million of men, trying to inflict irreparable damage upon one another. The thing is idiotic to the pitch of impossibility. It is a dream. Presently I shall wake up. . . .'

'Then the phrase changed itself in my mind. 'Presently mankind will wake up.'

'I lay speculating just how many thousands of men there were among these hundreds of thousands, whose spirits were in rebellion against all these ancient traditions of flag and empire. Weren't we, perhaps, already in the throes of the last crisis, in that darkest moment of a nightmare's horror before the sleeper will endure no more of it—and wakes?

'I don't know how my speculations ended. I think they were not so much ended as distracted by the distant thudding of the guns that were opening fire at long range upon Namur.'

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'And then, while I still peered and tried to shade these flames from my eyes with my hand, and while the men about me were beginning to stir, the atomic bombs were thrown at the dykes. They made a mighty thunder in the air, and fell like Lucifer in the picture, leaving a flaring trail in the sky. The night, which had been pellucid and detailed and eventful, seemed to vanish, to be replaced abruptly by a black background to these tremendous pillars of fire. . . .

'Hard upon the sound of them came a roaring wind, and the sky was filled with flickering lightnings and rushing clouds. . . .

'There was something discontinuous in this impact. At one

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moment I was a lonely watcher in a sleeping world; the next saw every one about me afoot, the whole world awake and amazed. . . .

'And then the wind had struck me a buffet, taken my helmet and swept aside the summerhouse of *Vreugde bij Vrede*, as a scythe sweeps away grass. I saw the bombs fall, and then watched a great crimson flare leap responsive to each impact, and mountainous masses of red-lit steam and flying fragments clamber up towards the zenith. Against the glare I saw the country-side for miles standing black and clear, churches, trees, chimneys. And suddenly I understood. The Central Europeans had burst the dykes. Those flares meant the bursting of the dykes, and in a little while the sea-water would be upon us. . . .'

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'I do not think any of us felt we belonged to a defeated army, nor had we any strong sense of the war as the dominating fact about us. Our mental setting had far more of the effect of a huge natural catastrophe. The atomic bombs had dwarfed the international issues to complete insignificance. When our minds wandered from the preoccupations of our immediate needs, we speculated upon the possibility of stopping the use of these frightful explosives before the world was utterly destroyed. For to us it seemed quite plain that these bombs and the still greater power of destruction of which they were the precursors might quite easily shatter every relationship and institution of mankind.

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For a time in western Europe at least it was indeed as if civilisation had come to a final collapse. These crowning buds upon the tradition that Napoleon planted and Bismarck watered, opened and flared 'like waterlilies of flame' over nations destroyed, over churches smashed or submerged, towns ruined, fields lost to mankind for ever, and a million weltering bodies. Was this lesson enough for mankind, or would the flames of war still burn amidst the ruins?

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Leblanc was one of those ingenuous men whose lot would have been insignificant in any period of security, but who have been caught up to an immortal rôle in history by the sudden simplification of human affairs through some tragical crisis, to the measure of their simplicity. Such a man was Abraham Lincoln, and such was Garibaldi. And Leblanc, with his

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transparent childish innocence, his entire self-forgetfulness, came into this confusion of distrust and intricate disaster with an invincible appeal for the manifest sanities of the situation. His voice, when he spoke, was 'full of remonstrance.' He was a little, bald, spectacled man, inspired by that intellectual idealism which has been one of the peculiar gifts of France to humanity. He was possessed of one clear persuasion, that war must end, and that the only way to end war was to have but one government for mankind. He brushed aside all other considerations. At the very outbreak of the war, so soon as the two capitals of the belligerents had been wrecked, he went to the president in the White House with this proposal. He made it as if it was a matter of course. He was fortunate to be in Washington and in touch with that gigantic childishness which was the characteristic of the American imagination. For the Americans also were among the simple peoples by whom the world was saved. He won over the American president and the American government to his general ideas; at any rate they supported him sufficiently to give him a standing with the more sceptical European governments, and with this backing he set to work—it seemed the most fantastic of enterprises—to bring together all the rulers of the world and unify them. He wrote innumerable letters, he sent messages, he went desperate journeys, he enlisted whatever support he could find; no one was too humble for an ally or too obstinate for his advances; through the terrible autumn of the last wars this persistent little visionary in spectacles must have seemed rather like a hopeful canary twittering during a thunderstorm. And no accumulation of disasters daunted his conviction that they could be ended.

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'Do you really think, Firmin, that I am here as—as an infernal politician to put my crown and my flag and my claims and so forth in the way of peace? That little Frenchman is right. You know he is right as well as I do. Those things are over. We—we kings and rulers and representatives have been at the very heart of the mischief. Of course we imply separation, and of course separation means the threat of war, and of course the threat of war means the accumulation of more and more atomic bombs. The old game's up. But, I say, we mustn't stand here, you know. The world waits. Don't you think the old game's up, Firmin?'

Firmin adjusted a strap, passed a hand over his wet forehead,

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and followed earnestly. 'I admit, sir,' he said to a receding back, 'that there has to be some sort of hegemony, some sort of Amphictyonic council——'

'There's got to be one simple government for all the world,' said the king over his shoulder.

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'Manifestly war has to stop for ever, Firmin. Manifestly this can only be done by putting all the world under one government. Our crowns and flags are in the way. Manifestly they must go.'

'Yes, sir,' interrupted Firmin, 'but *what* government? I don't see what government you get by a universal abdication!'

'Well,' said the king, with his hands about his knees, '*We* shall be the government.'

'The conference?' exclaimed Firmin.

'Who else?' asked the king simply.

'It's perfectly simple,' he added to Firmin's tremendous silence.

'But,' cried Firmin, 'you must have sanctions! Will there be no form of election, for example?'

'Why should there be?' asked the king, with intelligent curiosity.

'The consent of the governed.'

'Firmin, we are just going to lay down our differences and take over government. Without any election at all. Without any sanction. The governed will show their consent by silence. If any effective opposition arises, we shall ask it to come in and help. The true sanction of kingship is the grip upon the sceptre. We aren't going to worry people to vote for us. I'm certain the mass of men does not want to be bothered with such things. . . . We'll contrive a way for any one interested to join in. That's quite enough in the way of democracy. Perhaps later—when things don't matter. . . . We shall govern all right, Firmin. Government only becomes difficult when the lawyers get hold of it, and since these troubles began the lawyers are shy. Indeed, come to think of it, I wonder where all the lawyers are. . . . Where are they? A lot, of course, were bagged, some of the worst ones, when they blew up my legislature. You never knew the late Lord Chancellor. . . .

'Necessities bury rights. And create them. Lawyers live on dead rights disinterred. . . . We've done with that way of living. We won't have more law than a code can cover and beyond that

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government will be free. . . .

'Before the sun sets to-day, Firmin, trust me, we shall have made our abdications, all of us, and declared the World Republic, supreme and indivisible. I wonder what my august grandmother would have made of it! All my rights! . . . And then we shall go on governing. What else is there to do? All over the world we shall declare that there is no longer mine or thine, but ours. China, the United States, two-thirds of Europe, will certainly fall in and obey. They will have to do so. What else can they do? Their official rulers are here with us. They won't be able to get together any sort of idea of not obeying us. . . . Then we shall declare that every sort of property is held in trust for the Republic. . . .'

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The members of the new world government dined at three long tables on trestles, and down the middle of these tables Leblanc, in spite of the barrenness of his menu, had contrived to have a great multitude of beautiful roses.

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On this first evening of all the council's gatherings, after King Egbert had talked for a long time and drunken and praised very abundantly the simple red wine of the country that Leblanc had procured for them, he fathered about him a group of congenial spirits and fell into a discourse upon simplicity, praising it above all things and declaring that the ultimate aim of art, religion, philosophy, and science alike was to simplify. He instanced himself as a devotee to simplicity. And Leblanc he instanced as a crowning instance of the splendour of this quality. Upon that they all agreed.

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They arranged with a certain informality. No Balkan aeroplane was to adventure into the air until the search was concluded, and meanwhile the fleets of the world government would soar and circle in the sky. The towns were to be placarded with offers of reward to any one who would help in the discovery of atomic bombs. . . .

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The task that lay before the Assembly of Brissago, viewed as we may view it now from the clarifying standpoint of things accomplished, was in its broad issues a simple one. Essentially it was to place social organisation upon the new footing that the

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swift, accelerated advance of human knowledge had rendered necessary. The council was gathered together with the haste of a salvage expedition, and it was confronted with wreckage; but the wreckage was irreparable wreckage, and the only possibilities of the case were either the relapse of mankind to the agricultural barbarism from which it had emerged so painfully or the acceptance of achieved science as the basis of a new social order. The old tendencies of human nature, suspicion, jealousy, particularism, and belligerency, were incompatible with the monstrous destructive power of the new appliances the inhuman logic of science had produced. The equilibrium could be restored only by civilisation destroying itself down to a level at which modern apparatus could no longer be produced, or by human nature adapting itself in its institutions to the new conditions. It was for the latter alternative that the assembly existed.

Sooner or later this choice would have confronted mankind. The sudden development of atomic science did but precipitate and render rapid and dramatic a clash between the new and the customary that had been gathering since ever the first flint was chipped or the first fire built together. From the day when man contrived himself a tool and suffered another male to draw near him, he ceased to be altogether a thing of instinct and untroubled convictions. From that day forth a widening breach can be traced between his egotistical passions and the social need. Slowly he adapted himself to the life of the homestead, and his passionate impulses widened out to the demands of the clan and the tribe. But widen though his impulses might, the latent hunter and wanderer and wonderer in his imagination outstripped their development. He was never quite subdued to the soil nor quite tamed to the home. Everywhere it needed teaching and the priest to keep him within the bounds of the plough-life and the beast-tending. Slowly a vast system of traditional imperatives superposed itself upon his instincts, imperatives that were admirably fitted to make him that cultivator, that cattle-mincer, who was for twice ten thousand years the normal man.

And, unpremeditated, undesired, out of the accumulations of his tilling came civilisation. Civilisation was the agricultural surplus. It appeared as trade and tracks and roads, it pushed boats out upon the rivers and presently invaded the seas, and within its primitive courts, within temples grown rich and leisurely and amidst the gathering medley of the seaport towns rose

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speculation and philosophy and science, and the beginning of the new order that has at last established itself as human life. Slowly at first, as we traced it, and then with an accumulating velocity, the new powers were fabricated. Man as a whole did not seek them nor desire them; they were thrust into his hand. For a time men took up and used these new things and the new powers inadvertently as they came to him, recking nothing of the consequences. For endless generations change led him very gently. But when he had been led far enough, change quickened the pace. It was with a series of shocks that he realised at last that he was living the old life less and less and a new life more and more.

Already before the release of atomic energy the tensions between the old way of living and the new were intense. They were far intenser than they had been even at the collapse of the Roman imperial system. On the one hand was the ancient life of the family and the small community and the petty industry, on the other was a new life on a larger scale, with remoter horizons and a strange sense of purpose. Already it was growing clear that men must live on one side or the other. One could not have little tradespeople and syndicated businesses in the same market, sleeping carters and motor trolleys on the same road, bows and arrows and aeroplane sharpshooters in the same army, or illiterate peasant industries and power-driven factories in the same world. And still less it was possible that one could have the ideas and ambitions and greed and jealousy of peasants equipped with the vast appliances of the new age. If there had been no atomic bombs to bring together most of the directing intelligence of the world to that hasty conference at Brissago, there would still have been, extended over great areas and a considerable space of time perhaps, a less formal conference of responsible and understanding people upon the perplexities of this world-wide opposition. If the work of Holsten had been spread over centuries and imparted to the world by imperceptible degrees, it would nevertheless have made it necessary for men to take counsel upon and set a plan for the future. Indeed already there had been accumulating for a hundred years before the crisis a literature of foresight; there was a whole mass of 'Modern State' scheming available for the conference to go upon. These bombs did but accentuate and dramatise an already developing problem.

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Coming in still closer, the investigator would have reached the police cordon, which was trying to check the desperate enterprise of those who would return to their homes or rescue their more valuable possessions within the 'zone of imminent danger.'

That zone was rather arbitrarily defined. If our spectator could have got permission to enter it, he would have entered also a zone of uproar, a zone of perpetual thunderings, lit by a strange purplish-red light, and quivering and swaying with the incessant explosion of the radio-active substance. Whole blocks of buildings were alight and burning fiercely, the trembling, ragged flames looking pale and ghastly and attenuated in comparison with the full-bodied crimson glare beyond. The shells of other edifices already burnt rose, pierced by rows of window sockets against the red-lit mist.

Every step farther would have been as dangerous as a descent within the crater of an active volcano. These spinning, boiling bomb centres would shift or break unexpectedly into new regions, great fragments of earth or drain or masonry suddenly caught by a jet of disruptive force might come flying by the explorer's head, or the ground yawn a fiery grave beneath his feet. Few who adventured into these areas of destruction and survived attempted any repetition of their experiences. There are stories of puffs of luminous, radio-active vapour drifting sometimes scores of miles from the bomb centre and killing and scorching all they overtook. And the first conflagrations from the Paris centre spread westward half-way to the sea.

Moreover, the air in this infernal inner circle of red-lit ruins had a peculiar dryness and a blistering quality, so that it set up a soreness of the skin and lungs that was very difficult to heal.

. . .

Such was the last state of Paris, and such on a larger scale was the condition of affairs in Chicago, and the same fate had overtaken Berlin, Moscow, Tokio, the eastern half of London, Toulon, Kiel, and two hundred and eighteen other centres of population or armament. Each was a flaming centre of radiant destruction that only time could quench, that indeed in many instances time has still to quench. To this day, though indeed with a constantly diminishing uproar and vigour, these explosions continue. In the map of nearly every country of the

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world three or four or more red circles, a score of miles in diameter, mark the position of the dying atomic bombs and the death areas that men have been forced to abandon around them. Within these areas perished museums, cathedrals, palaces, libraries, galleries of masterpieces, and a vast accumulation of human achievement, whose charred remains lie buried, a legacy of curious material that only future generations may hope to examine. . . .

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Thence he must have assisted in the transmission of the endless cipher messages that preceded the gathering at Brissago, and there it was that the Brissago proclamation of the end of the war and the establishment of a world government came under his hands.

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And now it was that the social possibilities of the atomic energy began to appear. The new machinery that had come into existence before the last wars increased and multiplied, and the council found itself not only with millions of hands at its disposal, but with power and apparatus that made its first conceptions of the work it had to do seem pitifully timid. The camps that were planned in iron and deal were built in stone and brass; the roads that were to have been mere iron tracks became spacious ways that insisted upon architecture; the cultivations of foodstuffs that were to have supplied emergency rations, were presently, with synthesisers, fertilisers, actinic light, and scientific direction, in excess of every human need.

The government had begun with the idea of temporarily reconstituting the social and economic system that had prevailed before the first coming of the atomic engine, because it was to this system that the ideas and habits of the great mass of the world's dispossessed population was adapted. Subsequent rearrangement it had hoped to leave to its successors—whoever they might be. But this, it became more and more manifest, was absolutely impossible. As well might the council have proposed a revival of slavery. The capitalist system had already been smashed beyond repair by the onset of limitless gold and energy; it fell to pieces at the first endeavour to stand it up again. Already before the war half of the industrial class had been out of work, the attempt to put them back into wages employment on the old lines was futile from the outset—the absolute shattering

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of the currency system alone would have been sufficient to prevent that, and it was necessary therefore to take over the housing, feeding, and clothing of this worldwide multitude without exacting any return in labour whatever. In a little while the mere absence of occupation for so great a multitude of people everywhere became an evident social danger, and the government was obliged to resort to such devices as simple decorative work in wood and stone, the manufacture of hand-woven textiles, fruit-growing, flower-growing, and landscape gardening on a grand scale to keep the less adaptable out of mischief, and of paying wages to the younger adults for attendance at schools that would equip them to use the new atomic machinery. . . . So quite insensibly the council drifted into a complete reorganisation of urban and industrial life, and indeed of the entire social system.

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The world had already been put upon one universal monetary basis. For some months after the accession of the council, the world's affairs had been carried on without any sound currency at all. Over great regions money was still in use, but with the most extravagant variations in price and the most disconcerting fluctuations of public confidence. The ancient rarity of gold upon which the entire system rested was gone. Gold was now a waste product in the release of atomic energy, and it was plain that no metal could be the basis of the monetary system again. Henceforth all coins must be token coins. Yet the whole world was accustomed to metallic money, and a vast proportion of existing human relationships had grown up upon a cash basis, and were almost inconceivable without that convenient liquidating factor. It seemed absolutely necessary to the life of the social organisation to have some sort of currency, and the council had therefore to discover some real value upon which to rest it. Various such apparently stable values as land and hours of work were considered. Ultimately the government, which was now in possession of most of the supplies of energy-releasing material, fixed a certain number of units of energy as the value of a gold sovereign, declared a sovereign to be worth exactly twenty marks, twenty-five francs, five dollars, and so forth, with the other current units of the world, and undertook, under various qualifications and conditions, to deliver energy upon demand as payment for every sovereign presented. On the

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whole, this worked satisfactorily. They saved the face of the pound sterling. Coin was rehabilitated, and after a phase of price fluctuations began to settle down to definite equivalents and uses again, with names and everyday values familiar to the common run of people. . . .

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'You know, sir, I've a fancy—it is hard to prove such things—that civilisation was very near disaster when the atomic bombs came banging into it, that if there had been no Holsten and no induced radio-activity, the world would have—smashed—much as it did. Only instead of its being a smash that opened a way to better things, it might have been a smash without a recovery. It is part of my business to understand economics, and from that point of view the century before Holsten was just a hundred years' crescendo of waste. Only the extreme individualism of that period, only its utter want of any collective understanding or purpose can explain that waste. Mankind used up material—insanely. They had got through three-quarters of all the coal in the planet, they had used up most of the oil, they had swept away their forests, and they were running short of tin and copper. Their wheat areas were getting weary and populous, and many of the big towns had so lowered the water level of their available hills that they suffered a drought every summer. The whole system was rushing towards bankruptcy. And they were spending every year vaster and vaster amounts of power and energy upon military preparations, and continually expanding the debt of industry to capital. The system was already staggering when Holsten began his researches. So far as the world in general went, there was no sense of danger and no desire for inquiry. They had no belief that science could save them, nor any idea that there was a need to be saved. They could not, they would not, see the gulf beneath their feet. It was pure good luck for mankind at large that any research at all was in progress. And as I say, sir, if that line of escape hadn't opened, before now there might have been a crash, revolution, panic, social disintegration, famine, and—it is conceivable—complete disorder. . . . The rails might have rusted on the disused railways by now, the telephone poles have rotted and fallen, the big liners dropped into sheet-iron in the ports; the burnt, deserted cities become the ruinous hiding-places of gangs of robbers. We might have been brigands in a shattered and

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attenuated world. Ah, you may smile, but that had happened before in human history. The world is still studded with the ruins of broken-down civilisations. Barbaric bands made their fastness upon the Acropolis, and the tomb of Hadrian became a fortress that warred across the ruins of Rome against the Colosseum. . . . Had all that possibility of reaction ended so certainly in 1940? Is it all so very far away even now?'

'It seems far enough away now,' said Edith Haydon.

'But forty years ago?'

'No,' said Karenin with his eyes upon the mountains, 'I think you underrate the available intelligence in those early decades of the twentieth century. Officially, I know, politically, that intelligence didn't tell—but it was there. And I question your hypothesis. I doubt if that discovery could have been delayed. There is a kind of inevitable logic now in the progress of research. For a hundred years and more thought and science have been going their own way regardless of the common events of life. You see—*they have got loose*. If there had been no Holsten there would have been some similar man. If atomic energy had not come in one year it would have come in another. In decadent Rome the march of science had scarcely begun. . . . Nineveh, Babylon, Athens, Syracuse, Alexandria, these were the first rough experiments in association that made a security, a breathing-space, in which inquiry was born. Man had to experiment before he found out the way to begin. But already two hundred years ago he had fairly begun. . . . The politics and dignities and wars of the nineteenth and twentieth centuries were only the last phoenix blaze of the former civilisation flaring up about the beginnings of the new. Which we serve. . . .

'Man lives in the dawn for ever,' said Karenin. 'Life is beginning and nothing else but beginning. It begins everlastingly. Each step seems vaster than the last, and does but gather us together for the next. This Modern State of ours, which would have been a Utopian marvel a hundred years ago, is already the commonplace of life. But as I sit here and dream of the possibilities in the mind of man that now gather to a head beneath the shelter of its peace, these great mountains here seem but little things. . . .'"

While undoubtedly visionary, Wells' book was more of a road map to the future, than a prophecy. It led Leo Szilard and Werner Heisenberg

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toward the development of an "atomic bomb", as Wells called it, after Otto Hahn discovered nuclear fission.[337] Wells was very much aware of the impact his work might have on the future. He wrote,

> "Man began to think. There were times when he was fed, when his lusts and his fears were all appeased, when the sun shone upon the squatting-place and dim stirrings of speculation lit his eyes. He scratched upon a bone and found resemblance and pursued it and began pictorial art, moulded the soft, warm clay of the river brink between his fingers, and found a pleasure in its patternings and repetitions, shaped it into the form of vessels, and found that it would hold water. He watched the streaming river, and wondered from what bountiful breast this incessant water came; he blinked at the sun and dreamt that perhaps he might snare it and spear it as it went down to its resting-place amidst the distant hills. Then he was roused to convey to his brother that once indeed he had done so—at least that some one had done so—he mixed that perhaps with another dream almost as daring, that one day a mammoth had been beset; and therewith began fiction—pointing a way to achievement—and the august prophetic procession of tales."

Much of what Wells proposed on the scientific front was eventually fulfilled, and much of what he predicted may yet take place. Albert Einstein, picking up the theme from Emory Reves' *The Anatomy of Peace* of 1945, took his script as the protagonist "Leblanc" in the atomic age from Wells' *A World Set Free* of 1913, and stated, *inter alia*,

> "The release of atomic energy has not created a new problem. It has merely made more urgent the necessity of solving an existing one. One could say that it has affected us quantitatively, not qualitatively. So long as there are sovereign nations possessing great power, war is inevitable. That is not an attempt to say when it will come, but only that it is sure to come. That was true before the atomic bomb was made. What has been changed is the destructiveness of war. [***] The secret of the bomb should be committed to a world government, and the United States should immediately announce its readiness to give it to a world government."[338]

Both Wells' and Einstein's call for a world government matched judaic

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messianic prophecies. Einstein promoted the two most fundamental goals of jewish prophecy, the "restoration of the Jews to Palestine" and the formation of a world government after an apocalyptic war to end all wars.

Wells dedicated his book of 1913 not to Albert Einstein, but,

> "*TO FREDERICK SODDY'S 'INTERPRETATION OF RADIUM' THIS STORY, WHICH OWES LONG PASSAGES TO THE ELEVENTH CHAPTER OF THAT BOOK, ACKNOWLEDGES AND INSCRIBES ITSELF*"

Frederick Soddy opposed Einstein and the theory of relativity. Soddy stated at the fourth gathering of Nobel Prize winners in Lindau on 30 June 1954 that the theory of relativity is a "swindle"—"an orgy of amateurish metaphysics" (Soddy's lecture criticizing Einstein and the theory of relativity was "revised" before publication).[339] Soddy stated in 1908:

> "CHAPTER XI.
>
> Why is radium unique among the elements ?—Its rate of change only makes it remarkable—Uranium is more wonderful than radium—The energy stored up in a pound of uranium—Transmutation is the key to the internal energy of matter—The futility of ancient alchemy—The consequences if transmutation were possible—Primitive man and the art of kindling fire—Modern man and the problem of transmutation—Cosmical evolution and its sinews of war—Atomic disintegration a sufficient, if not the actual primary source of natural energy—Radioactivity and geology—Quantity of radium in the earth's crust—The earth probably not a cooling globe—Mountain formation by means of radium—The temperature of the moon and planets—Ancient mythology and radioactivity—The serpent 'Ouroboros'—The 'Philosopher's Stone' and the 'Elixir of Life'—The 'Fall of Man' and the 'Ascent of Man'—The great extension in the possible duration of past time—Speculations on possible forgotten races of men—Radium and the struggle for existence—Existence as a struggle for physical energy—The new prospect.
>
> THIS interpretation of radium is drawing to a close, but perhaps the more generally interesting part of it remains to be dealt with. We have steadily followed out the idea of atomic disintegration to its logical conclusions, so far as they can at

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present be drawn, and we have found it able to account for all the surprising discoveries that have been made in radioactivity, and capable of predicting many, and perhaps even more unexpected, new ones. Let us from the point of vantage we have gained return to the starting point of our inquiries and see what a profound change has come over it since the riddle has been read. Radium, a new element, giving out light and heat like Aladdin's lamp, apparently defying the law of the conservation of energy, and raising questions in physical science which seemed unanswerable, is no longer the radium we know. But although its mystery has vanished, its significance and importance have vastly gained. At first we were compelled to regard it as unique, dowered with potentialities and exhibiting peculiarities which raised it far above the ordinary run of common matter. The matter was the mere vehicle of ultra-material powers. If we now ask, why is radium so unique among the elements, the answer is not because it is dowered with any exceptional potentialities or because it contains any abnormal store of internal energy which other elements do not possess, but simply and solely because it is changing comparatively rapidly, whereas the elements before known are either changing not at all or so slowly that the change has been unperceived. At first sight this might seem an anti-climax. Yet it is not so. The truer view is that this one element has clothed with its own dignity the whole empire of common matter. The aspect which matter has presented to us in the past is but a consummate disguise, concealing latent energies and hidden activities beneath an hitherto impenetrable mask. The ultra-material potentialities of radium are the common possession of all that world to which in our ignorance we used to refer as mere inanimate matter. This is the weightiest lesson the existence of radium has taught us, and it remains to consider the easy but remorseless reasoning by which the conclusion is arrived at.

Two considerations will make the matter clear. In the first place, the radioactivity of radium at any moment is, strictly speaking, not a property of the mass of the radium at all, although it is proportional to the mass. The whole of the new set of properties is contributed by a very small fraction of the whole, namely, the part which is actually disintegrating at the moment of observation. The whole of the rest of the radium is as

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quiescent and inactive as any other non-radioactive element. In its whole chemical nature it is an ordinary element. The new properties are not contributed at all by the main part of the matter, but only by the minute fraction actually at the moment disintegrating.

Let us next compare and contrast radium with its first product, the emanation, and with its original parent, uranium. Uranium on the one hand, and the emanation on the other, represent, compared with radium, diametrically opposed extremes. Uranium is changing so slowly that it will last for thousands of millions of years, the emanation so rapidly that it lasts only a few weeks, while radium is intermediate with a period of average life of two thousand five hundred years.

We have seen that in many ways the emanation is far more wonderful than radium, as the rate its energy is given out is relatively far greater. But this is compensated for by the far shorter time its activity lasts. Also, if we compared uranium with radium, we should say at once that radium is far more wonderful than the uranium, whereas in reality it is not so, as the uranium, changing almost infinitely more slowly, lasts almost infinitely longer.

The arresting character of radium is to be ascribed solely to the rate at which it happens to be disintegrating. The common element uranium, well known to chemists for a century before its radioactivity was suspected, is in reality even more wonderful. It is only very feebly radioactive, and therefore is changing excessively slowly, but it changes, we believe, into radium, expelling several $\alpha-$particles and so evolving large amounts of energy in the process. Uranium is a heavier element than radium, and the relative weights of the two atoms, which is a measure of their complexity, is as 238 is to 226. This bottle contains about a pound of an oxide of uranium which contains about seven-eighths of its weight of the element uranium. In the course of the next few thousand million years, so far as we can tell, it will change, producing over thirteen ounces of radium, and, in that change into radium alone, energy is given out, as radioactive energy, aggregating of itself an enormous total, while the radium produced will also change, giving out a further enormous aggregate quantity of energy.

So that uranium, since it produces radium, contains all the energy contained in a but slightly smaller quantity of radium and

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more. It may be estimated that uranium evolves during complete disintegration at least some fourteen per cent more energy than is evolved from the same weight of radium. But what are we to say about the other heavy elements — lead, bismuth, mercury, gold, platinum, etc.—although their atoms are not quite so heavy as uranium or radium, and although none of them, so far as we yet know, are disintegrating at all? Is this enormous internal store of energy confined to the radioactive elements, that is to the few which, however slowly, are actually changing? Not at all, in all probability. Regarded merely as chemical elements between radioactive elements and non-radioactive elements, there exists so complete a parallelism that we cannot regard the radioactive elements as peculiar in possessing this internal store of energy, but only as peculiar in evolving it at a perceptible rate. Radium especially is so completely analogous in its whole chemical nature, and even in the character of its spectrum, to the non-radioactive elements, barium, strontium, and calcium, that chemists at once placed radium in the same family as these latter, and the value of its atomic weight confirms the arrangement in the manner required by the Periodic Law. It appears rather that this internal store of energy we learned of for the first time in connection with radium is possessed to greater or lesser degree by all elements in common and is part and parcel of their internal structure.

Let us, however, for the sake of conciseness, leave out of account altogether the non-radioactive elements, of which as yet we know nothing certainly. At least we cannot escape from the conclusion that the particular element uranium has relatively more energy stored up within it even than radium. Uranium is a comparatively common element. The mines of Cornwall last year produced, I believe, over ten tons of uranium.

I have already referred to the total amount of energy evolved by radium during the course of its complete change. It is about a quarter of a million times as much energy as is evolved from the same weight of coal in burning. The energy evolved from uranium would be some fourteen per cent greater than from the same weight of radium. This bottle contains about one pound of uranium oxide, and therefore about fourteen ounces of uranium. Its value is about £1. Is it not wonderful to reflect that in this little bottle there lies asleep and waiting to be evolved the energy of at least one hundred and fifty tons of coal? The energy in a

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ton of uranium would be sufficient to light London for a year. The store of energy in uranium would be worth a thousand times as much as the uranium itself, if only it were under our control and could be harnessed to do the world's work in the same way as the stored energy in coal has been harnessed and controlled.

There is, it is true, plenty of energy in the world which is practically valueless. The energy of the tides and of the waste heat from steam fall into this category as useless and low-grade energy. But the internal energy of uranium is not of this kind. The difficulty is of quite another character. As we have seen, we cannot yet artificially accelerate or influence the rate of disintegration of an element, and therefore the energy in uranium, which requires a thousand million years to be evolved, is practically valueless. On the other band, to increase the natural rate, and to break down uranium or any other element artificially, is simply transmutation. If we could accomplish the one so we could the other. These two great problems, at once the oldest and the newest in science, are one. Transmutation of the elements carries with it the power to unlock the internal energy of matter, and the unlocking of the internal stores of energy in matter would, strangely enough, be infinitely the most important and valuable consequence of transmutation.

Let us consider in the light of present knowledge the problem of transmutation, and see what the attempt of the alchemist involved. To build up an ounce of a heavy element like gold from a lighter element like silver would require in all probability the expenditure of the energy of some hundreds of tons of coal, so that the ounce of gold would be dearly bought. On the other hand, if it were possible artificially to disintegrate an element with a heavier atom than gold and produce gold from it, so great an amount of energy would probably be evolved that the gold in comparison would be of little account. The energy would be far more valuable than the gold. Although we are as ignorant as ever of how to set about transmutation, it cannot be denied that the knowledge recently gained constitutes a very great help towards a proper understanding of the problem and its ultimate accomplishment. We see clearly the magnitude of the task and the insufficiency of even the most powerful of the forces at our disposal in a way not before appreciated, and we have now a clear perception of the tremendous issues at stake. Looking backwards at the great things science has already accomplished,

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and at the steady growth in power and fruitfulness of scientific method, it can scarcely be doubted that one day we shall come to break down and build up elements in the laboratory as we now break down and build up compounds, and the pulses of the world will then throb with a new force, of a strength as immeasurably removed from any we at present control as they in turn are from the natural resources of the human savage.

It is, indeed, a strange situation we are confronted with. The first step in the long, upward journey out of barbarism to civilisation which man has accomplished appears to have been the art of kindling fire. Those savage races who remain ignorant of this art are regarded as on the very lowest plane. The art of kindling fire is the first step towards the control and utilisation of those natural stores of energy on which civilisation even now absolutely depends. Primitive man existed entirely on the day-to-day supply of sunlight for his vital energy, before he learned how to kindle fire for himself. One can imagine before this occurred that he became acquainted with fire and its properties from naturally occurring conflagrations.

With reference to the newly recognised internal stores of energy in matter we stand to-day where primitive man first stood with regard to the energy liberated by fire. We are aware of its existence solely from the naturally occurring manifestations in radioactivity. At the climax of that civilisation the first step of which was taken in forgotten ages by primitive man, and just when it is becoming apparent that its ever-increasing needs cannot indefinitely be borne by the existing supplies of energy, possibilities of an entirely new material civilisation are dawning with respect to which we find ourselves still on the lowest plane—that of onlookers with no power to interfere. The energy which we require for our very existence, and which Nature supplies us with but grudgingly and in none too generous measure for our needs, is in reality locked up in immense stores in the matter all around us, but the power to control and use it is not yet ours. What sources of energy we can and do use and control, we now regard as but the merest leavings of Nature's primary supplies. The very existence of the latter till now have remained unknown and unsuspected. When we have learned how to transmute the elements at will the one into the other, then, and not till then, will the key to this hidden treasure-house of Nature be in our hands. At present we have no hint of how even to begin

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the quest.

The question has frequently been discussed whether transmutation, so impossible to us, is not actually going on under the transcendental conditions obtaining in the sun and the stars. We have seen that it is actually going on in the world under our eyes in a few special cases and at a very slow rate. The possibility now under consideration, however, is rather that it may be going on universally or at least much more generally, and at much more rapid rate under celestial than under terrestrial conditions. From the new point of view it may be said at once that if it were so, many of the difficulties previously experienced in accounting for the enormous and incessant dissipation of energy throughout the universe would disappear.

Last century has wrought a great change in scientific thought as to the nature of the gigantic forces which have moulded the world to its present form and which regulated the march of events throughout the universe. At one time it was customary to regard the evolution of the globe as the result of a succession in the past times of mighty cataclysms and catastrophes beside which the eruptions of a Krakatoa or Peke would be insignificant. Now, however, we regard the main process of moulding as due rather to ever-present, continuous, and irresistible actions, which, though operating so slowly that over short periods of time their effect is imperceptible, yet in the epochs of the cosmical calendar effected changes so great and complete that the present features of the globe are but a passing incident of a continually shifting scene. Into the arena of these silent world-creating and destroying influences and processes has entered a new-corner—‘ Radioactivity’—and it has not required long before it has come to be recognised that in the discovery of radioactivity, or rather of the sub-atomic powers and processes of which radioactivity is merely the outward and visible manifestation, we have penetrated one of Nature’s innermost secrets.

Whether or no the processes of continuous atomic disintegration bulk largely in the scheme of cosmical evolution, at least it cannot be gainsaid that these processes are at once powerful enough and slow enough to furnish a sufficient and satisfactory explanation of the origin of those perennial outpourings of energy by virtue of which the universe to-day is a going concern rather than a cold, lifeless collocation of extinct

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worlds. Slow, irresistible, incessant, unalterable, so apparently feeble that it has been reserved to the generation in which we live to discover, the processes of radioactivity, when translated in terms of a more extended scale of space and time, appear already as though they well may be the ultimate controlling factors of physical evolution. For slow processes of this kind do the effective work of Nature, and the occasional intermittent displays of Plutonic activity correspond merely to the creaking now and again of an otherwise silent mechanism that never stops.

It is one of the most pleasing features of this new work that geologists have been among the very first to recognise the applicability and importance of it in their science. I am not competent to deal adequately with or discuss the geological problems that it has raised. But this story would be incomplete if I did not refer, though it must be but briefly, to the labours of Professor Strutt who initiated the movement and to those of Professor Joly who has carried it on. These workers carried out careful analyses of the representative rocks in the earth's crust for the amount of radium they contained. Absolutely, the quantity of radium in common rocks is of course very small, although with the refined methods now at the disposal of investigators it is quite measurable. The important fact which has transpired, however, is that the rocks examined contain on the average much larger quantities of radium, and therefore necessarily of its original parent uranium, than might be expected. The amount of heat which finds its way in a given time from the interior of the globe to the surface and thence outwards into external space has long been accurately known. Strutt concluded that if there existed only a comparatively thin crust of rocks less than fifty miles thick of the same composition, as regards the content of radium, as the average of those he examined, the radium in them would supply the whole of the heat lost by the globe to outer space. He concluded that the surface rocks must form such a thin crust, and that the interior of the globe must be an entirely different kind of material, free from the presence of radium. Otherwise the world would be much hotter inside than is known to be the case. So far then as the earth is concerned, a quantity of radium less than in all probability actually exists would supply all the heat lost to outer space. So that there is no difficulty in accounting for the

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necessary source of heat to maintain the existing conditions of temperature on the earth over a period of past time as long as the uranium which produces the radium lasts, that is to say, for a period of thousands of millions of years.

Professor Joly in his Presidential Address to the Geology section of the British Association at Dublin in 1908 has considered in detail the effect of the radium in the rocks of the Simplon Tunnel in producing the unexpectedly high temperatures there encountered, and has come to the conclusion that without undue assumptions it is possible to explain the differences in the temperature of the rocks by the differences in their radium content. He went on to propound a new theory of mountain formation on the lines that local concentrations of radium, brought about by sedimentation, cause local increases of temperature in the earth's crust. At these places the strength of the crust to stress is weakened, conditioning its upheaval and folding and even over-thrusting for many miles, with the formation of mountain ranges. The rhythmic succession of periods of sedimentation followed by upheaval many times repeated is the common theory of mountain formation. In the concentration of radium in the sedimentary deposit Joly finds a sufficient explanation of and cause for the next subsequent upheaval.

Leaving this globe and taking a survey of the solar system, it has always struck me as remarkable that the temperature of the constituent worlds so far as we know them seems to be roughly in proportion to their size. The moon we regard as quite cold. The Earth and Mars have similar temperatures, while Jupiter and Saturn are probably nearly red-hot. Of course this agrees well enough with the old idea that these bodies were steadily cooling, the process being the slower the greater the mass. But it agrees also with the newer idea that the temperature is probably more or less constant, as the result of an equilibrium in which the heat lost by radiation is counterbalanced by new internal sources of heat provided by slow atomic disintegrations.

With regard to the sun itself, it is certain that the loss of heat cannot be supplied by the presence of radium. For this to be the case a very large part of the sun's mass must consist of uranium, and this we know from the spectroscope is very improbable. Still it is by no means to be concluded that the heat of the sun and stars is not in the first place of internal rather than, as has been

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the custom to regard it, of external origin. Obviously we are only at the beginning of our knowledge of the internal stores of energy in matter, and the mere fact that these stores existed, and in a few actual cases within our knowledge were slowly evolved and became available for the purposes of cosmical evolution, justified us in regarding them as the probable, as they were certainly the sufficient, first source from which the available energy of all Nature was derived.

There is one other sphere in which these discoveries touch human life strangely into which I cannot forbear altogether from entering, although I am all unfitted to act as guide. Radioactivity has accustomed us in the laboratory to the matter-of-fact investigation of processes which require for their completion thousands of millions of years. In one sense the existence of such processes may be said largely to have annihilated time. That is to say, at one bound the limits of the possible extent of past and future time have been enormously extended. We are no longer merely the dying inhabitants of a world itself slowly dying, for the world, as we have seen, has in itself, in the internal energy of its own material constituents, the means, if not the ability, to rejuvenate itself perennially. It is, of course, true, *upon present existing knowledge*, that the extent of the possible duration of time is merely increased and that on the new scale exactly the same principles apply as before. Yet the increase is so extensive that it practically constitutes a reversal of the older views. At the same time, it will be admitted that physical science can no longer, as at one time she felt justified in doing, impose a definite limit to the continuance of the existing conditions of things. The idea that evolution is proceeding in continuous cycles, without beginning and without end, in which the waste energy of one part of the cycle is transformed in another part of the cycle back into available forms, is at least as possible and conceivable in the present state of knowledge as the older idea, which was based on a too wide application of those laws of the availability of energy we have found to hold within our own experience. It remains for the future to decide whether what happens to be at present our sole experience of the laws of energy does apply, as has hitherto been quite definitely assumed, to the universe as a whole, and to all the conditions therein within which it is impossible for us to perform our experiments. This reservation is one legitimate consequence of the recent

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ideas, for we have learnt from them how easy it is to give to the generalisations of physical science a universal application they do not in fact possess.

If, then, the world is no longer slowly dying from exhaustion, but bears within itself its own means of regeneration, so that it may continue to exist in much the same physical condition as at present for thousands of millions of years, what about Man? The revelations of radioactivity have removed the physical difficulties connected with the sufficiency of the supply of natural energy, which previously had been supposed to limit the duration of man's existence on this planet, but it adds of itself nothing new to our knowledge as to whether man has shared with the world its more remote history. Here again it is interesting and harmless to indulge in a little speculation, and I may mention one rather striking point.

It is curious how strangely some of the old myths and legends about matter and man appear in the light of the recent knowledge. Consider, for example, the ancient mystic symbol of matter, known as Ouroboros—'the tail devourer'—which was a serpent, coiled into a circle with the head devouring the tail, and bearing the central motto 'The whole is one.' This symbolises evolution, moreover it is evolution in cycle—the latest possibility—and stranger still it is evolution of matter—again the very latest aspect of evolution—the existence of which was strenuously denied by Clerk Maxwell and others of only last century. The idea which arises in one's mind as the most attractive and consistent explanation of the universe in light of present knowledge, is perhaps that matter is breaking down and its energy being evolved and degraded in one part of a cycle of evolution, and in another part still unknown to us, the matter is being again built up with the utilisation of the waste energy. The consequence would be that, in spite of the incessant changes, an equilibrium condition would result, and continue indefinitely. If one wished to symbolise such an idea, in what better way could it be done than by the ancient tail-devouring serpent?

Some of the beliefs and legends which have come down to us from antiquity are so universal and deep-rooted that we are accustomed to consider them almost as old as the race itself. One is tempted to inquire how far the unsuspected aptness of some of these beliefs and sayings to the point of view so recently disclosed is the result of mere chance or coincidence, and how

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far it may be evidence of a wholly unknown and unsuspected ancient civilisation of which all other relic has disappeared. It is curious to reflect, for example, upon the remarkable legend of the philosopher's stone, one of the oldest and most universal beliefs, the origin of which, however far back we penetrate into the records of the past, we do not seem to be able to trace to its source. The philosopher's stone was accredited the power not only of transmuting the metals, but of acting *as the elixir of life*. Now, whatever the origin of this apparently meaningless jumble of ideas may have been, it is really a perfect and but very slightly allegorical expression of the actual present views we hold to-day. It does not require much effort of the imagination to see in energy the life of the physical universe, and the key to the primary fountains of the physical life of the universe to-day is known to be transmutation. Is then this old association of the power of transmutation with the elixir of life merely a coincidence? I prefer to believe it may be an echo from one of many previous epochs in the unrecorded history of the world, of an age of men which have trod before the road we are treading to-day, in a past possibly so remote that even the very atoms of its civilisation literally have had time to disintegrate.

Let us give the imagination a moment's further free scope in this direction, however, before closing. What if this point of view that has now suggested itself is true, and we may trust ourselves to the slender foundation afforded by the traditions and superstitions which have been handed down to us from a prehistoric time? Can we not read into them some justification for the belief that some former forgotten race of men attained not only to the knowledge we have so recently won, but also to the power that is not yet ours? Science has reconstructed the story of the past as one of a continuous Ascent of Man to the present-day level of his powers. In face of the circumstantial evidence existing of this steady upward progress of the race, the traditional view of the Fall of Man from a higher former state has come to be more and more difficult to understand. From our new standpoint the two points of view are by no means so irreconcilable as they appeared. A race which could transmute matter would have little need to earn its bread by the sweat of its brow. If we can judge from what our engineers accomplish with their comparatively restricted supplies of energy, such a race could transform a desert continent, thaw the frozen poles, and

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make the whole world one smiling Garden of Eden. Possibly they could explore the outer realms of space, emigrating to more favourable worlds as the superfluous to-day emigrate to more favourable continents. One can see also that such dominance may well have been short-lived. By a single mistake, the relative positions of Nature and man as servant and master would, as now, become reversed, but with infinitely more disastrous consequences, so that even the whole world might be plunged back again under the undisputed sway of Nature, to begin once more its upward toilsome journey through the ages. The legend of the Fall of Man possibly may indeed be the story of such a past calamity.

I cannot fittingly conclude this series of lectures without, however inadequately, directing attention to one further outstanding feature of general interest, which this interpretation of radium will in the course of time bring home to all thoughtful minds.

The vistas of new thought which have opened out in all, directions in the physical sciences, to which man is merely incidental and external, have in turn reacted powerfully upon those departments of thought in which man is central and supreme. I am aware that in this field, concerned with the most profound of all questions — the relation of man to his external environment — it has lately been the custom for the physicist not to intrude. This phase of opinion is perhaps somewhat of the nature of a reaction from the other extreme of an earlier generation, in which science arrogated to itself the right to pronounce the final judgment upon the questions in dispute. At least it will be admitted that if the progress of physical science completely transforms, as it has recently so transformed, our notions of the outer world in which we live, its claim to be heard upon the relations of this world to its inhabitants cannot be resisted. Another reason why perhaps the physicist has hesitated to encroach too directly upon the eternal problems of life has been that he could contribute little of hope or comfort for the race from his philosophy. In the past his conclusions concerning physical evolution and destiny have intensified rather than lightened the existing gloom. To what purpose is the incessant upward struggle of civilisation which history and the biological sciences has made us aware of, if its arena is a slowly dying world, destined to carry ultimately all it bears to one inevitable

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doom? At least this reason for silence no longer exists. We find ourselves in consequence of the progress of physical science at the pinnacle of one ascent of civilisation, taking the first step upwards out on to the lowest plane of the next. Above us still rises indefinitely the ascent to physical power—far beyond the dreams of mortals in any previous system of philosophy. These possibilities of a newer order of things, of a more exalted material destiny than any which have been foretold, are not the promise of another world. They exist in this, to be fought and struggled for in the old familiar way, to be wrung from the grip of Nature, as all our achievements and civilisation have, in the past, been wrung by the labour of the collective brain of mankind guiding, directing, and multiplying the individual's puny power. This is the message of hope and inspiration to the race which radium has contributed to the great problems of existence. No attempt at presentation of this new subject could be considered complete which did not, however imperfectly, suggest something of this side.

Released as physical science now is from the feeling of hopelessness in dealing with such matters, and at the same time in possession of vast generalisations concerning matter and energy of more than mere abstract significance to the race, it is fitting to attempt to see how far purely physical considerations will take us in delimiting the major controlling influences which regulate our existence.

It is possible, without breaking any of the new ground, to go a long way. Just as you must feed a child at school before it can be educated, as you must provide a man with the possibility of something more than a brute struggle for life before he can be civilised, so generally in the same sense the physical conditions which encircle existence of necessity take precedence over every other consideration. Whatever other aspect of life is considered, and they are many and as yet but little dealt with by science for the most part, the physical aspect comes first, in the sense that if the physical conditions of life are unfavourable, nothing can be expected of any higher aspect.

Surveying the long chequered, but on the whole continuous, ascent of man from primeval conditions to the summit of his present-day powers, what has it all been at bottom but a fight with Nature for energy—for that ordinary physical energy of which we have said so much? Physical science sums up

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accurately in that one generalisation the most fundamental aspect of life in the sense already defined.

Of course life depends also on a continual supply of matter as well as on a continual supply of energy, but the struggle or physical energy is probably the more fundamental and general aspect of existence in all its forms. The same matter, the same chemical elements, serve the purposes of life over and over again, but the supply of fresh energy must be continuous. By the law of the availability of energy, which, whether universal or not, applies universally within our own experience, the transformations of energy which occur in Nature are invariably in the one direction, the more available forms passing into the waste and useless unavailable kind, and this process, so far as we yet know, is never reversed. The same energy is available but once. The struggle for existence is at the bottom a continuous struggle for fresh physical energy.

This is as far as the knowledge available last century went. What is now the case? The aboriginal savage, ignorant of agriculture and of the means of kindling fire, perished from cold and hunger unless he subsisted as a beast of prey and succeeded in plundering and devouring other animals. Although the potentialities of warmth and food existed all round him, and must have been known to him from natural processes, he knew not yet how to use them for his own purposes. It is much the same to-day. With all our civilisation, we still subsist, struggling among ourselves for a sufficiency of the limited supply of physical energy available, while all around are vast potentialities of the means of sustenance, we know of from naturally occurring processes, but do not yet know how to use or control. Radium has taught us that there is no limit to the amount of energy in the world available to support life, save only the limit imposed by the boundaries of knowledge.

It cannot be denied that, so far as the future is concerned, an entirely new prospect has been opened up. By these achievements of experimental science Man's inheritance has increased, his aspirations have been uplifted, and his destiny has been ennobled to an extent beyond our present power to foretell. The real wealth of the world is its energy, and by these discoveries it, for the first time, transpires that the hard struggle for existence on the bare leavings of natural energy in which the race has evolved is no longer the only possible or enduring lot of

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Man. It is a legitimate aspiration to believe that one day he will attain the power to regulate for his own purposes the primary fountains of energy which Nature now so jealously conserves for the future. The fulfilment of this aspiration is, no doubt, far off, but the possibility alters somewhat the relation of Man to his environment, and adds a dignity of its own to the actualities of existence."[340]

4.4 The Inertia of Energy

Maxwell's equations implicitly contain the formula $E = mc^2$. Simon Newcomb pioneered the concept of relativistic energy in 1889.[341] Preston, J. J. Thomson,[342] Poincaré,[343] Olinto De Pretto,[344] Fritz Hasenöhrl,[345] [etc. etc. etc.] each effectively (Albert Einstein, himself, did not expressly state it in 1905), or directly, presented the formula $E = mc^2$, before 1905, and Max Planck[346] refined the concept in 1906-1908, including Galileo's,[347] Huyghens',[348] Newton's,[349] Boscovich's,[350] Schopenhauer's,[351] Mach's,[352] Bolliger's,[353] Geissler's,[354] Bessel's,[355] Stas',[356] Eötvös',[357] Kreichgauer's,[358] Landolt's,[359] Heydweiller's[360] and Hecker's implications that inertial mass and gravitational mass are equivalent—before Albert Einstein.[361] Einstein was familiar with Poincaré's 1900 paper, which implicitly contained the formula $E = mc^2$, and which presented the method for synchronizing clocks with light signals that Einstein copied without an attribution.[362]

With respect to Planck's equation,[363] G. N. Lewis gave us relativistic mass in 1908,[364] and in 1909,

"drew attention to the formula for the kinetic energy

$$\frac{m_0 c^2}{(1 - v^2/c^2)^{1/2}} - m_0 c^2$$

and suggested that the last term should be interpreted as the energy of the particle at rest."[365]

Louis Rougier's *Philosophy and the New Physics*[366] contains much useful information on this subject. Max Jammer's *Concepts of Mass in Classical and Modern Physics*[367] is yet more detailed, and Whittaker's *A History of the Theories of Aether and Electricity* in two volumes is phenomenal.

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Poincaré, merely reiterating a common conception at the time, stated in 1904,

> "The calculations of Abraham and the experiments of Kaufmann have then shown that the mechanical mass, properly so called, is null, and that the mass of the electrons, or, at least, of the negative electrons, is of exclusively electro-dynamic origin. This forces us to change the definition of mass; we cannot any longer distinguish mechanical mass and electrodynamic mass, since then the first would vanish; there is no mass other than electrodynamic inertia. But, in this case the mass can no longer be constant, it augments with the velocity, and it even depends on the direction, and a body animated by a notable velocity will not oppose the same inertia to the forces which tend to deflect it from its route, as to those which tend to accelerate or to retard its progress."[368]

Alexander Bain expressly stated in 1870 that,

> "matter, force, and inertia, are three names for substantially the same fact"

and,

> "force and matter are not two things, but one thing"

and,

> "force, inertia, momentum, matter, are all but one fact".[369]

For Oliver Heaviside, in 1889, this fact was electromagnetism, the "electric force of inertia."[370]

Schopenhauer stated the mass energy equivalence in 1819 in his book *The World as Will and Representation*,

> "Force and substance are inseparable, because at bottom they are one; for, as Kant has shown, matter itself is given to us only as the union of forces, that of expansion and that of attraction. Therefore there exists no opposition between force and substance; on the contrary, they are precisely one."[371]

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While discussing Schopenhauer's system, William Caldwell stated in 1893,

> "But some physicists have maintained that matter itself may be reduced to force, and modern psycho-physics has suggested that consciousness may be regarded as only psychical force—a higher kind of force doubtless than the various forms of energy with which we are familiar, but still a force which may be determined both qualitatively and quantitatively."[372]

Stephen Moulton Babcock stated that the mass of a body was a function of its energy content in 1903, though he claimed that as a body absorbed energy its mass decreased,

> "PROFESSOR Stephen Moulton Babcock, who recently gave the world a new scientific truth in proving, after twenty years of research, that objects vary in weight according to their temperature, thus capped a long career of successful invention and discovery. [***] Scientists, however, have of late been concerned more with Doctor Babcock's recent discovery involving the origin and nature of matter. Always observing and with a mind 'budding and sprouting' with new ideas, Doctor Babcock more than twenty years ago took issue with that feature of the atomic theory which assumes that the atoms of a given element are all precisely alike. His doubts led him into a series of experiments which finally brought him to the surprising conclusion that when a chemical change takes place within a hermetically sealed flask the substances within lose in weight if heat is absorbed in the process and increase in weight if heat is given off.
>
> To test this result on a larger scale and with greater accuracy than had hitherto been possible, Doctor Babcock invented a form of hydrostatic balance which makes it possible to detect a difference of weight in a given substance amounting to only one unit in a hundred million. With such a balance he found a perceptible difference between the weight of a piece of ice and that of the water resulting from the melting of the same ice.
>
> This change of weight appears to depend solely upon the increase or decrease in the quantity of heat, or, in other words, in the energy inherent in the substance tested, and Doctor Babcock, therefore, summarizes his results in this far-reaching

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formula: 'The weight of a body is an inverse function of its inherent energy.' In other words, elements in combining or in changing their physical condition change in weight as they change in heat—they grow lighter as they grow hotter, and heavier as they cool. By implication this theory may be extended to include all matter, and if further experiments justify such a daring generalization we may go a step further and assume that, by a sufficient increase in the inherent energy of what we call matter, its weight, and therefore its mass—for weight is but a measure of mass—will entirely disappear.

If these revolutionary views can maintain themselves against the criticism which they are certain to arouse they may be justly said to constitute one of the greatest of scientific generalizations. It is an interpretation of the law of gravitation and, indeed, stands next to it in importance. The physical theory that all interstellar space is filled with ether, to which is attributed the properties of infinite energy and of absolute lack of weight, is corroborated by Doctor Babcock's theory: 'Since, when the energy stored upon any given atom is increased, its weight is thereby diminished, and infinite energy means of necessity zero weight.'"[373]

Frederick Soddy stated in 1904,

"The work of Kaufmann may be taken as an experimental proof of the increase of apparent mass of the electron when its speed approaches that of light. Since during disintegration electrons are expelled at speeds very near that of light, which, after expulsion, experience resistance and suffer diminution of velocity, the total mass must be less after disintegration than before. On this view atomic mass must be regarded as a function of the internal energy, and the dissipation of the latter in radio-activity occurs at the expense, to some extent at least, of the mass of the system".[374]

Thomson defined the inertia of his vortex atom based on its energy content. A. E. Dolbear wrote in this context that,

"*Hence, inertia, too, must be looked upon as probably due to motion*",

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and,

> "It is not *simply* an amount of material, but the *energy* the material has, which gives it its characteristic properties."[375]

Sir Oliver Lodge wrote,

> "[The theory of relativity] attributes inertia to energy (not for the first time)."[376]

Boscovich claimed that inertia is a relative quantity, and is not absolute.[377] The pantheist John Toland argued that energy is essential to matter in his *Letters to Serena* in 1704.[378] These same concepts are to be found in Heraclitus and in Aristotle, for example,

> "Wherefore, it is evident, that substance and form are each of them a certain energy. And therefore, according to this reasoning, it is evident that in substance energy is prior to potentiality. And, as we have stated, one energy invariably is antecedent to another in time, up to that which is primarily and eternally the moving cause."[379]

4.5 The Einsteins' Energy Fudge

Herbert Ives published a paper in 1952, which argued that Einstein employed the irrational method of *Petitio Principii* in "deriving" the mass-energy equivalence in 1905. This evinces a repeated pattern of Einstein's irrationality, on top of his pattern of unoriginality, each signifying one goal—plagiarism,

> "In 1905 Einstein published a paper with the interrogatory title 'Does the Inertia of a Body Depend upon its Energy Content?', [A. Einstein, Ann. Physik **18**, 639 (1905).] a question already answered in the affirmative by Hasenöhrl. This paper, which has been widely cited as being the first proof of the 'inertia of energy as such,' describes an emission process by two sets of observations, in different units, the resulting equations being then subtracted from each other. It should be obvious *a priori* that the only proper result of such a procedure is to give 0 = 0, that is, no information about the process can be so obtained. However the fallacy of Einstein's argument not having been

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heretofore explicitly pointed out, the following analysis is presented: [***] What Einstein did by setting down these equations (as 'clear') was to *introduce* the relation

$$L/(m - m')c^2 = 1.$$

Now this is the very relation the derivation was supposed to yield. It emerges from Einstein's manipulation of observations by two observers because it has been slipped in by the assumption which Planck questioned. The relation $E = m_M c^2$ was not derived by Einstein."[380]

Following Ives, Max Jammer wrote that,

"the mass of the body relative to S, before and after the emission,

$$T'_0 = m_0 c^2 \left[\frac{1}{(1 - v^2/c^2)^{1/2}} - 1 \right] \tag{7}$$

and

$$T'_1 = m_1 c^2 \left[\frac{1}{(1 - v^2/c^2)^{1/2}} - 1 \right]. \tag{8}$$

Einstein now mistakenly put $E_0' - E_0$ equal to $T_0' + C$ (C is a constant) and $E_1' - E_1$ equal to $T_1' + C$, and thus obtained by subtraction and in virtue of Eq. (6),

$$T'_0 - T'_1 = E \left[\frac{1}{(1 - v^2/c^2)^{1/2}} - 1 \right] \tag{9}$$

[. . .]whereas, in view of Eqs. (7) and (8) he should have obtained

$$T'_0 - T'_1 = (m_0 - m_1)c^2 \left[\frac{1}{(1 - v^2/c^2)^{1/2}} - 1 \right], \tag{11}$$

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[. . .]we see that Einstein unwittingly assumed that

$$\frac{E}{(m_0 - m_1)c^2} = 1,$$

(14)

which is exactly the contention to be proved."[381]

Lloyd S. Swenson, Jr. wrote,

"Curiously, Einstein's own first derivation of the famous formula $E = mc^2$ was incorrect in the sense of begging the question of what was to be proved. Growing out of Einstein's subliminal obsession with the operational meaning of the constancy of the velocity of light, the mass-energy equivalence

$$m = \frac{E}{c^2}$$

had been assumed in interior calculations as

$$\frac{E}{mc^2} = 1$$

and thus the equivalences

$$E = mc^2$$

$$\frac{E}{c^2} = m$$

and

$$\sqrt{E/m} = c$$

were embedded in the premises, therefore predetermined in the conclusion. Though right for the wrong reasons at first, Einstein caught his mistakes and redressed his deductions in further publications in 1906 and 1907."[382]

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4.6 Hero Worship

Webster's New World Dictionary defines "relativity" as, *inter alia*,

> "4. *Physics* the fact, principle, or theory of the relative [***] as developed and mathematically formulated by Albert Einstein and H. A. Lorentz in the **special** (or **restricted**) **theory of relativity**".[383]

Grolier's *Encyclopedia International*, states, under "Relativity, Theory of", as follows,

> "To explain this paradoxical result, G. F. FitzGerald and, independently, H. A. Lorentz suggested that the effect of the ether flow on the speed of light was masked by a contraction of the measuring apparatus caused by its motion through the ether. But J. H. Poincaré and Einstein independently realized that, since all efforts to detect the earth's absolute motion had failed, the principle of relativity must somehow be valid after all, despite the ether."[384]

Subsequent to learning of FitzGerald's prior work, Lorentz never failed to acknowledge that FitzGerald had anticipated him, unlike Albert Einstein, who failed to cite Poincaré's work, which we know Einstein had read before 1905, in the Einsteins' 1905 paper, or in any of the expositions on the subject which Einstein later published in 1907, 1910, 1911, 1912 or 1916. Poincaré published his conclusions in 1895, ten years before Einstein, and repeated them often in widely read books and journals.

We know, from Solovine's accounts,[385] that Einstein had extensively read Poincaré. Poincaré first stated the principle of relativity ten years before Mileva and Albert Einstein, who then parroted one version of Poincaré's principle in almost identical form in 1905, and certainly not "independently". The Einsteins copied Poincaré's clock synchronization with lights signals procedure virtually verbatim, as well as his exposition on relative simultaneity, and we know that Albert had read Poincaré's explanations before copying them without an attribution.

Why is Albert Einstein's name associated with the "principle of relativity", and not Poincaré's? Poincaré stated it first, ten years before the Einsteins, and the Einsteins copied it from him.

Who is to blame for this injustice? What could possibly motivate

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them, other than ethnic bias, ethnic guilt, self-doubt and/or hero worship? The facts are clear to all who are willing to look. Albert Einstein did not originate the special theory of relativity and was not the first to publish $E = mc^2$. That much is clear.

Grolier's *Encyclopedia International* states under "Poincaré, Jules Henri",

> "In 1905 Poincaré showed that Maxwell's equations suggested a theory different from classical Newtonian mechanics. He thus anticipated an aspect of the theory of relativity derived independently by Einstein in the same year."[386]

Poincaré, Lorentz, Larmor, Langevin, FitzGerald, Lange and Voigt anticipated Einstein on all important aspects of the theory.

Grolier's *Encyclopedia International* states in its article "Lorentz, Hendrik Antoon",

> "By extending Maxwell's electromagnetic theory of light, [Lorentz] incorporated many phenomena that it so far had failed to explain—in particular, the optical and electrical phenomena associated with moving bodies. His name is most widely known for the Lorentz contraction (or the Lorentz-Fitzgerald contraction), which says that a body moving with a velocity near that of light contracts in the direction of its motion. This forms an important part of the special theory of relativity."[387]

The facts stated together record that, as Whittaker stated,

> "Einstein published a paper which set forth the relativity theory of Poincaré and Lorentz with some amplifications, and which attracted much attention. He asserted as a fundamental principle the *constancy of the velocity of light*, i.e. that the velocity of light *in vacuo* is the same in all systems of reference which are moving relatively to each other: an assertion which at the time was widely accepted, but has been severally criticized by later writers."

Instead of proving that Einstein was a pioneer, the facts indicate that, as Max Born stated,

> "[Einstein's] paper 'Zur Elektrodynamik bewegter Körper' in

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> *Annalen der Physik* [***] contains not a single reference to previous literature. It gives you the impression of quite a new venture. But that is, of course, [***] not true."

Since Poincaré and Lorentz developed the theory, why aren't their names not only linked to the theory, but universally linked together? What makes the image of "Einstein" so sacrosanct, that it is today virtually a crime to tell the truth about the history of the special theory of relativity? Why, in the majority of the histories of the special theory of relativity, isn't Einstein, with his minor contribution of the relativistic equations for aberration and the Doppler-Fizeau effect (together with his many blunders), the curious footnote of a persistent copycat, and not the central theme? Certainly, it is more convenient to briefly credit Einstein with everything, but, since the ideas are considered so significant, one would think the originators deserve their due credit.

The reason is clear. Einstein's career of plagiarism has been whitewashed by Jews who profit from his image and support his agenda of zionism, world government and Jews maintaining absolute control of the world government's exclusive arsenal of nuclear weapons, which Einstein proposed.

Many people knew that Einstein did not hold priority for much of what he wrote. Einstein, himself, was keenly aware of it. R. S. Shankland stated,

> "About publicity Einstein told me that he had been *given* a publicity value which he did not *earn*. Since he had it he would use it if it would do good; otherwise not."[388]

Einstein stated on 27 April 1948,

> "In the course of my long life I have received from my fellow-men far more recognition than I deserve, and I confess that my sense of shame has always outweighed my pleasure therein."[389]

Einstein told Peter A. Bucky,

> "Peter, I fully realize that many people listen to me not because they agree with me or because they like me particularly, but because I am Einstein. If a man has this rare capacity to have such esteem with his fellow men, then it is his obligation and duty to use this power to do good for his fellow men."[390]

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It is not uncommon for grandiose myths to accrue to overly idealized popular figures, including Albert Einstein. Theoretical Physics, as a field, was small, and not well known in the period from 1905-1919. Theoretical physicists were not well known, and, since those in the field knew that Einstein was a plagiarist, they largely ignored him.

In 1919, (on dubious grounds[391]) Dyson, Davidson and Eddington, made Einstein internationally famous by affirming that experiment had confirmed, without an attribution to Soldner, Soldner's 1801 hypothesis, that the gravitational field of the sun should curve the path of light from the stars.[392] Shortly after that, Einstein won the Nobel Prize, though it is unclear why he won it, other than as a reward for his new-found fame for reiterating Soldner's ideas, and for his pacificist stance during the First World War.

Einstein did not invent the atomic bomb. In fact, he was ignorant of the concepts behind the bomb. However, with the help of Alexander Sachs, Einstein was asked to sign a letter to President Roosevelt urging him to instigate what would eventually become the "Manhattan Project", the effort to develop an atomic bomb before the National Socialists. Due to his ignorance, Leo Szilard and Eugene Wigner had to explain the concepts of the atomic bomb to Einstein, before he would sign the letter.[393]

Einstein stated on 20 September 1952,

> "My part in producing the atomic bomb consisted in a single act: I signed a letter to President Roosevelt, pressing the need for experiments on a large scale in order to explore the possibilities for the production of an atomic bomb."[394]

Note that Einstein signed, but did not write, the letter; and that his only contribution to the development of the bomb was his signature, his ill-gotten fame.

Given Einstein's role as a spokesperson for those who knew of the concept of the bomb, one may wonder, did Einstein frequently become the political toy of others? Consider jewish physicist Joffe's description of the man,

> "Einstein's thoughts were far away from political problems and this is why many of Einstein's speeches in this field were poorly thought out. For example: Once in the late twenties, a group of German scientists published an anti-Soviet appeal at the end of which I found Einstein's signature. When I showed this to him,

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> and asked why he did it, he answered that he did not think about it, but he signed it because Planck telephoned him. I asked Einstein if he is on the side of Prussian capitalism in this fight for the new socialistic state against the old. And he replied, 'Of course not, I would not have signed it if I knew about the consequences. In the future, I will not participate in any political movements without consulting you.' And also, in my opinion, Einstein's support of Zionism was ill-conceived. His wife even convinced him to participate in a concert, which Zionists had organized in a synagogue. And one more example is Einstein's fascination with the American idea of a 'single state', which idea in essence was created in order to discredit each nation's movement toward independence, and to make it easier for big and rich countries to take over and exploit small ones. And Einstein, in the beginning, would only look at the façade of things and not look deeper into their true meaning."[395]

Einstein, according to Joffe, was political "play dough".

On 15 March 1921, Kurt Blumenfeld warned Chaim Weizmann that it would be unwise to let Einstein make speeches during his trip to America on behalf of the zionists,

> "Einstein is a poor speaker and often says things out of naiveté that are unwelcome to us[.]"[396]

In December of 1930, the National German-Jewish Union told Einstein to stop prostituting science for his political agenda and to stop stereotyping jewish people with his bigoted segregationalist zionist nationalism.[397] Einstein was forced to defend himself after World War II from the charges of jewish anti-zionists that his zionism was destructive nationalism.[398]

Why was Einstein, who had not known of, or understood, the concept of an atomic bomb, chosen to write to the President of the United States in an effort to persuade him to pursue research to make one? Was the popular image of the man far more potent than his mind? Who created the myth of the great Einstein?

When said program to develop an atomic bomb began, Einstein was not asked to participate, but rather was excluded from the research team. Why was Einstein, supposedly the most brilliant human being of all time, not a member of the team which developed the bomb, and upon whose work the fate of all of humanity might rest? Did Oppenheimer

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know that Einstein lacked the abilities needed to contribute to the research? It was apparently enough that Einstein's celebrity was exploited to draw attention to the need for research. That was Einstein's only role in the development of the atomic bomb. His ideas were not welcomed.

Einstein stated in 1945,

> "I do not consider myself the father of the release of atomic energy. My part in it was quite indirect. I did not, in fact, foresee that it would be released in my time. I believed only that it was theoretically possible. It became practical through the accidental discovery of chain reaction, and this was not something I could have predicted. It was discovered by Hahn in Berlin, and he himself misinterpreted what he discovered. It was Lise Meitner who provided the correct interpretation, and escaped from Germany to place the information in the hands of Niels Bohr. [***] I am not able to speak from any firsthand knowledge about the development of the atomic bomb, since I do not work in this field."[399]

Otto Hahn's work was the critical factor in the development of the atomic bomb. Hahn considered Lise Meitner a minor figure—though she and Niels Bohr did work against Germany and assisted the Allies to develop the bomb, not so much as scientists, but rather as spies who betrayed Otto Hahn and Werner Heisenberg. In 1944, Otto Hahn won the Nobel Prize "for his discovery of the fission of heavy nuclei". It was a chemist, not a physicist, who let the genie out of the bottle.

4.7 Conclusion

How has the popular history become so corrupted as to ignore these facts? Why do we feel the need to perpetuate the comic book legend of "Einstein", as if he were the great discoverer of all physical truths?

Einstein did not invent, nor predict the atomic bomb. Einstein did not derive or originate the formula $E = mc^2$. The awesome image of a thermonuclear explosion is spuriously used to promote Einstein as the god who supposedly unlocked the secrets of the atom, which he did not do.

This is well known in the Physics community and yet the media continue to misinform the public about these facts, just as they continue to falsely claim that Einstein created the theory of relativity and was the

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first person to propose the idea of space-time. What motivates them to misinform the public? Why are the voices of those who tell the truth generally suppressed?

I posit that all of this is done to forward the tribalistic jewish agenda, which will ultimately produce the death of humanity, by design.

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NOTES:

1. Voltaire as quoted in A.Gould, What Did They Think of The Jews?, Jason Aronson Inc., New Jersey, (1991), p. 90. Gould cites: "Voltaire, Lettres de Memmius a Ciceron, 1771, in The French Enlightenment, p.300"
2. Bishop M. Sasse, Eisenach, *Martin Luther and the Jews*, Second Printing, Sons of Liberty, Hollywood, California, (1967), p. 5.
3. M. Higger, *The Jewish Utopia*, The Lord Baltimore Press, Baltimore, (1932), p. 19.
4. D. Hirst, *The Gun and the Olive Branch: The Roots of Violence in the Middle East*, Third Edition, Nation Books, (2003), pp. 119-120.
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